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The Ecclesiastical Review

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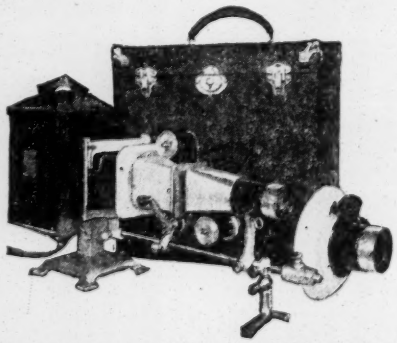

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The Ecclesiastical Review in 1925

Preliminary announcement of some special papers engaged for next year

I. Whilst attention is being for the time focused on the **UNIVERSAL JUBILEE OF THE HOLY YEAR,** which is calling pilgrims to the centre of Catholic unity and devotion, to the increase of faith and fervor throughout the Church, and for the purpose of renewing the spirit of active coöperation in works of Christian charity and education, the REVIEW will keep its readers informed about the—

1. **Special Faculties and Privileges** accorded for the gaining of the Jubilee Indulgences;
2. **Extension of the Jubilee** to the faithful throughout the world, as soon as the same is authoritatively announced;
3. **Enlarged Faculties of Confessors** during the Jubilee Year—interpreted and discussed in their manifold bearings and local application.

II. **THE PRIEST'S LIBRARY:** A series of up-to-date articles to serve as guide in the various branches of clerical study and reading.

III. **CHURCH AND SCHOOL ARCHITECTURE AND CHURCH DECORATION**—suggestions for practical planning and for expressive symbolism.

IV. **RECONSTRUCTION OF EDUCATIONAL AND DISCIPLINARY TRADITIONS IN OUR SEMINARIES.** The definite rules laid down by the S. Congregation of Ecclesiastical Studies and Universities will be interpreted by representative writers in Rome and in America. The various phases of this problem are of serious import for the future of the Church in the United States.

V. **PREACHING.** Papers offering priests many interesting and helpful suggestions in the preparation and delivery of their sermons.

VI. **REPORTS OF RELIGIOUS IN THE UNITED STATES TO THE HOLY SEE** for 1925—articles by capable canonists.

VII. **POSTHUMOUS PAPERS FROM THE EX-PRELATE** whose Meditations have been appearing from time to time in these pages of recent years.

VIII. A new series of articles entitled **AN AMERICAN BISHOP'S POCKET-BOOK** which promises to be interesting as well as instructive.

IX. **AUTOBIOGRAPHY OF AN OLD BREVIARY,** by B. R. Totum, will be continued, together with several other articles that will discuss in practical fashion actual **PASTORAL PROBLEMS;** besides the other features of the REVIEW that have commended themselves to its readers—**Roman Documents, Letters from Subscribers, Literary Reviews for Priests, Correspondence on Topics of Clerical Interest, Conferences,** etc., etc.

For Priests **The Ecclesiastical Review** *By Priests*

THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. I.—(LXXI).—NOVEMBER, 1924.—NO. 5.

CENSUS-TAKING AND ITS BY-PRODUCTS.

THE old pastor was also the dean of his district. I have been calling him the pastor because he preferred this title to the other. He felt that his greatest responsibility was the shepherding of his parish flock and the sense of this responsibility seemed to be ever growing with his ever increasing labors and sacrifices for his parish. He had very fixed ideas with regard to census-taking and his clerical confrères commonly referred to him as "that census maniac". Some did so with much admiration; others with considerable irritation. He was always amiable and willing to listen to the other side and even to several other sides, but he did not believe in another side when the parish census was under discussion. And it was never long out of the discussion at the occasional informal meetings when he talked business to the members of his deanery. It was always his "*ceterum censeo*". He would be critical and judicial in any other discussion; but he was enthusiastic and militant and aggressive with regard to what might be called his dominant hobby. He tried to persuade every pastor of his deanery to take a painstaking census and to keep it up-to-date. He probably magnified the importance of a parish census and of what he called its by-products; but there was no dishonest exaggeration in his claims. He himself was utterly convinced of the truth and of the justice of his claims, having the advantage of much experience. Like every other monomaniac, the good pastor had little patience with those who did not see eye to eye with him in this matter. The following discussion will show, I think, what kind of a case he made for himself and for his census ideas and claims.

Assistant: Is that the new Catholic Directory on your desk, Father? Will you be kind enough to let me have a look at it? Just as I expected. The same old figures. As far as I can see we have here the same old population guesses and approximations in practically all the dioceses. Why must we content ourselves with conservative and liberal estimates that differ by millions? Is it impossible to get an exact census of the Church in this country? I know David was severely punished for having a census of his people taken, but his motives for it were bad. He took pride in the great increase of the population under his rule and in their general prosperity. And he was inclined to boast of it as an accomplishment of his initiative and of his aggressive and progressive rule. I have heard pastors, with a gesture over their district, declare: "When I came there was nothing here. Now we have a complete and magnificent plant and a big and devoted parish." No doubt they had a pure motive in their seeming boasting and meant to give all the glory to God.

Pastor: Peace to David and mercy to a pastor who has worked hard and whose hard work has been blessed by the Lord! We are all of us apt to speak a little boastfully now and then and yet we are all the while humbly conscious of being unprofitable servants.—With regard to our population figures I should say that it is possible to get them reasonably exact, but it is not so easy and not nearly so simple a thing as you seem to think. After long waiting and by dint of much talking I have secured definite census figures from nine of the twelve parishes of this deanery. In two more parishes a careful census is now in course of being taken, I am assured. But from the other parish I can secure nothing better than a pastoral guess. I am told that it is as nearly exact as the ordinary census figures; but for me it is a guess and nothing more. For many reasons it is desirable to have correct census data with regard to our numbers and not merely estimates that were guesses years ago and have less value now than when they were made. Yet it is not likely that we shall get exact census statistics for some time to come. Example and demonstration and practical results will probably help to form public opinion for it in the Church and to bring about diocesan ordinances that cannot be disregarded. First, however, we

will have to agree on a system and a method that will insure uniformity and correctness of results.

Assistant: I cannot see much difficulty in getting exact religious statistics. If a pastor wants to know the exact number of his people, of all the people belonging to his parish, he can get it easily enough and in a short time.

Pastor: Have you ever taken or tried to take a census?

Assistant: Of course not. Census-taking was not popular in the parish to which I got my first assignment as assistant. Besides, there was too much work and not enough priests to do it. The chief trouble was lack of order and of system. With system we could have accomplished more than we did. But *de hoc satis et amplius.* Here you are attending to this work yourself, and your former assistants, I have been told, always got a lot of theoretical instruction on census-taking, but rather little practice in it. I am sure that you must be able to tell me a lot about census-taking. With your many years of practical experience in this work you must have the knowledge of a specialist in it and you will surely give me all the information and all the instruction that you can because you have so far been kind enough, in our discussions day by day, to give me what amounts to a post-graduate course in pastoral theology. And I am most grateful for it because you have the knowledge and the unction of practical experience which our professor in pastoral theology did not have to the same extent. One of our class who loves to air his knowledge of Cicero, one time applied to him *De Oratore* II, 18, 76: "*Quod ipsi experti non sunt, id docent alios.*" He was very good so far as theory was concerned, but he was not always so appealing to us as you would have been with your intimate and experimental knowledge of the subject. Now, please, my ears are open.

Pastor: Thank you for your compliment. It is quite true that one who has had no practical experience in census-taking is poorly equipped to instruct others and to guide them in this work. It is hard work and never-ending work in our American parishes, with their composite and ever fluctuating populations, but it is important work. I consider it so important that I do not believe a pastor can have that intimate and first-hand knowledge of his parish which he ought to

have unless he has the right kind of a census and some kind of efficient system or machinery for keeping it up-to-date. This is my conviction after years of parish work and of census-taking activity.

Assistant: Oh, you do not mean to say that Fr. X. at St. John's in the city has not a good knowledge of his parish and of its conditions and that he is not conscientiously taking care of its needs just because he is not constantly on his old feet and running around his parish as you are doing. He is really, by common consent, one of the outstanding priests in this diocese and he has the reputation of being a model pastor. I am told the bishop thinks very highly of him and consults him oftener than he consults his official advisers.

Pastor: Be that as it may. I do not say that the bishop is not doing well in consulting him. He is a Doctor of Canon Law, and, what is even more, he has good practical judgment and much knowledge of human nature, clerical and lay. I have no business to judge him or the bishop; neither do I presume to arrogate to myself any superior ability in parish administration. But I do say that a pastor who has not the personal knowledge of his parish which can be gained only by the contacts of census-taking does not know his parish intimately. By your observation about our Catholic Directory figures and your question about census-taking you have touched a sore spot in our parish administration and—to quote Livy (*Hist.* 28, 27): "*Invitus ea tanquam vulnera attingo, sed nisi tacta tractataque sanari non possunt.*" Yes, I do approach these things with reluctance, because they are sore subjects; but no diagnosis can be made and no cure effected without touching and handling them. Let me now give you my own personal experiences in census-taking and draw my own inferences from them and you shall be the judge whether I have made good my statement. I think you will also get some sobering new ideas about parish work.

Assistant: I did not expect this to turn into such a serious judicial discussion, nor did I expect to be appointed the judge in so delicate a matter. However, I accept the challenge and I shall be hard to convince, but as impartial as a judge ought to be.

Pastor: Very good. I want you to be a strict and exacting judge. If I fail to make my points quite clear and convincing to you I shall be glad to have you cross-examine me to your heart's content and to the entire satisfaction of your judicial mind and temper.

By the way, do you remember the meaning of the Latin word *census?* If you look up your dictionary you will see that it was the taxation list in Rome. The Romans had six gradations or classes of citizens, determined by their financial status or income. The highest or moneyed class was simply called the *classis*. This was usually also educationally the most capable class. Those who belonged to this class came to make up the Roman nobility or aristocracy. Soon the best literary productions came to be called the "classics". *Censere* meant to appraise for taxation purposes; *census* was the assessment list; and *censor* was the official in charge of this work. You may remember Horace's (Odes II, 15):

Privatus illis census erat brevis; Commūne magnum.

The poet speaks reminiscently of that blessed time when there was little private wealth with its evils—"their personal property list was short; the resources of the State—that is, the common property—was large". And Ovid in his *Fasti* (1, 217) speaks in the same strain and deplores the evils of great private wealth.

In pretio pretium est. Dat census honores;
Census amicitias. Pauper ubique jacet.

"Money is now the prize. Wealth in its train brings honors and friendships. He who is poor is ever cast aside." Pardon my weakness for the old classics. It is informing and refreshing to find that the generally debasing effects of great wealth upon its owners were well understood and deplored even in those ancient times and by pagans.

Assistant: Yes, our professor in the sophomore class for our benefit often placed in juxtaposition moral observations from the old classics with the inspired sayings of the Bible. We were usually struck and amazed at the fact that natural intelligence and revealed truth often expressed themselves in the same or in almost identical words.

Pastor: I am glad to know that you had a well-read professor who knew his classics and also his Bible. I am tempted to follow your "lead", but I will not do so to-day. We have tackled a subject of more immediate interest and must stick to it until we have finished it.

What data should be embodied in a parish census? When I was a young assistant I was directed to take up a census in one section of a fairly large parish. A so-called house collection was tacked on to it. I found very soon that the primary object was to get the money, not the census data. However, I quickly learnt a few things, though on looking back now I can see how many mistakes I made and how slowly I learnt by my mistakes. Therefore I am glad to tell you all that I know about this business in order to help you and to protect you against making some of my own mistakes. Of course, you can never get the full practical lessons and benefits from another man's experiences and mistakes, because it is the painfulness of the experiences and the sufferings entailed by mistakes that are the most potent teachers, if you are at all docile.

Before you begin, make up a set of questions that you will ask of everybody. Be not afraid to ask questions. The answers to them will make your census valuable and helpful. You may not always get a satisfactory answer to every question, but you will get something even out of insincere and discourteous answers. If you are discreet and a little diplomatic, you will not often fail to get what you want. The problem will be more difficult in a large than in a small parish, and more difficult in one parish than in another. The task is laborious and trying in any case, but where the population is stable and largely made up of home-owners it is simple enough. There are, however, parishes in our industrial cities with a large floating population. There is a continuous migration from place to place. In times of business stagnation and during strikes you may be up against a veritable migration of nations. In the course of one year you may lose half or more of your parish and newcomers may form more than half of your flock. Again, you may get a parish in the business district or adjacent to it. Very likely there will be a number of men and women who are boarding within the limits of your parish, single and unattached to any family. There are small

private hotels or boarding houses for women workers in some places and it is a considerable problem to get track and to keep track of them. I have had no personal experience with parishes and places of this kind, but I venture to say that ways and means can be found by an aggressive and resourceful pastor with initiative and zeal and good sense, to get a reliable census even in such places. If in my capacity as pastor I could not look after all the census work myself and had to hand over part of the work to my assistants, I should always want the more difficult part of the work myself. Especially those who have excommunicated themselves or have become careless and irregular in a religious way I should reserve for my own pastoral attention. And if you become interested in this work and make it your business to seek them out you will always find more than you expected to find, of this kind.

Assistant: I am beginning to see the difficulty of taking a census that is really complete and reliable. In country parishes and in the small farming towns it is probably easy enough because the population is fairly stable; but in the larger cities with their industries and their great labor turn-over it must be a discouraging and next to impossible task. What is the percentage of migration in this parish?

Pastor: Last year it was just twenty per cent. One-fifth of the total number of families in this parish were in motion during the year, some going and some coming. We lost exactly as many families as moved into the parish, but the new families happened to be of a better quality religiously. And numerically the families are larger. They all come from a certain district that has been blessed with exceptionally good pastors. You will find that when you get into a parish where the pastor has had full sway for a number of years you can always tell the quality of the pastor by the quality of the people.—The large movement out of the parish last year was a surprise to me because exactly eighty-one per cent of our people are home-owners, according to my census records Renters are naturally much more apt to move than those who own their own homes. If you carefully watch and manage a parish you will get some practical lessons in psychology and in other things.

Assistant: How did you manage to secure such exact data? How did you keep track of them coming and going? You tell me that at present we have 478 families in this parish. It seems impossible that you should be able to keep in such close contact with them as to know at any time who is here and who is gone.

Pastor: To answer your question adequately I must begin at the beginning. Since my coming here, eight years ago, the parish has remained about stationary in numbers. In my first census I found 463 families and 149 single persons scattered over the parish territory. There has been some fluctuation, due to industrial and other conditions, but we have never fallen below 455 families and never gone over 500. In this enumeration a family does not always represent a full family consisting of father and mother and children. Father or mother keeping house with one or more children or some children keeping house together with a common focus make up a family unit. Without definite and commonly accepted standards mere numbers may be misleading, but the census as a whole and totals are not affected by the differing measurements of different pastors.

When I came here I found no census data of any kind. My predecessor was old and peculiar, as most old men are, unable for some time to do much more than hold on to the parish, but he was able to keep his ever-changing assistants from doing some of the work which he could not do himself. He had been a good man in his days of vigor, but like some other old men in office he felt no compelling impulse to resign when he was incapacitated by the disabilities of age and he could not stand having another man step into his place and do some of his work. For a few weeks I took a quiet survey of things and studied the records of the parish, the pastoral and the financial. I compared and analyzed the data. I kept my eyes and ears wide open and my lips closed. I counted the attendance at all the Sunday services. The assistant, who somehow had held out for two years, had to answer a good many questions for me without always seeing their drift. I went regularly to the parish school and looked everything over, teachers and methods, and became acquainted with the children and cultivated their good will and interest.

It was to be expected that at home they would talk about me and my doings and sayings. It was part of my policy to get them to do so. As soon as I was fairly well known to the people who had been coming to Church, I made the announcement that I wanted to know everybody in the parish and everything that might be of religious interest to me about everybody. To become acquainted with them I would visit every home and take up a census without a collection. Every Sunday I designated and bounded the part of the parish that I expected to visit during the week. And they were told just where I would begin and how I would proceed. As this was the first time that I had the whole management of the census work I did not realize how big a job it would prove to be nor how much I would learn in doing it. I had been assistant for a number of years, as you know, and I had taken up census data from time to time, but it was always done under pastoral direction and I obeyed to the letter and got only such data as I was told to get. I had made up my mind, however, that I would find out a great deal more about the people as soon as I should be put in charge of a parish and made responsible for it. The work quickly developed into an unexpected pastoral education for me and it became daily more interesting and made me more inquisitive. You will probably think that after having arranged your questions for information you will know exactly what you want when you begin, but in such work you will learn more and more as you go along and you will want to know more and more as you go along. I began with getting everybody's full name and date of birth. The next question was about the religious qualifications of everybody, whether they were fully instructed, whether they had attended a public or parochial school, received the Sacraments regularly and were confirmed. Then I inquired whether there were any converts in the family and how they came to join the Church. As far as I prudently could, I inquired about the business or work and the economic condition of the family. When I was better known to the people and they had confidence in me I got more information along these lines than I could secure or expect in the beginning. If the children did not go to the parochial school I sympathetically asked for the reason and argued the matter out with them. So I got much

family history which was all briefly, in an abbreviated form, recorded on the individual census cards, five and a half by eight and a half inches in size. My time was too precious for writing out these things on the cards and keeping them properly filed. In a small parish I should prefer to do it myself, but here I found use for a secretary who could relieve me of much writing and help me in sundry other ways. At first I found that I could get along with a part-time secretary, but very soon the work multiplied on my hands and I have been finding more than enough work for a full-time man. The parish pays him and I see to it that they get full value out of him and out of me. The committee have approved the innovation and all of the members are pleased with the results. This secretary gets all my census data and notes and he transcribes them carefully on the regular cards. Whenever I get additional information about anybody he enters it on the proper cards. You have commented on the neatness and the objective clearness of our census cards. For such work the Hammond is incomparable and altogether unique. With its inter-letter spacings, ten and fifteen letters to the inch, its interchangeable types, always two kinds in the machine, we can compress much information into a surprisingly small amount of space and get the neatest results possible.

Assistant: I prefer my little "Corona" to any other machine, but I do admit that the Hammond is perhaps the best machine for certain work and for professional men. I am more interested just now in the secretary and his work. I do not see much of him and know even less about his work and salary. I do not wish to be inquisitive, but I shall be grateful for whatever you will be pleased to tell me about him. This information may prove of use to me later on.

Pastor: I shall be glad to tell you anything you may wish to know about our secretary and his work as we go along. I will have occasion to speak of him again in connexion with our discussion.

Mixed marriages were carefully recorded with as much of their history as I could get and in the course of time I got most of what was to be had. In particular I asked every woman whether she was satisfied and whether she would take the same step again. It was a straightforward question for in-

formation, put in a matter of fact way, and to my surprise I usually got it. With about two exceptions, all the Catholic wives of non-Catholic husbands said without any hesitation that they considered it a serious mistake for a Catholic girl to marry a non-Catholic man—the best kind of man. Some said it sorrowfully, some bitterly, some with tears, and all with much feeling. This applies only to those that had been trying to bring up children in a religious way and whose husbands had not become converts. About this matter more later on.

Assistant: I had always thought census-taking to be a tedious job, but you seem to have discovered a human interest in it. I suppose the work grows on a man if he does it as you did it and as he gets what might be called by-products which mean more to him personally than the mere census data.

Pastor: Census-taking is a tiresome task, no matter how interesting it is or how much you may get out of it. Still, you can hardly fancy yet what this work came to mean to me. It has become the very backbone of my pastoral activity and it has enabled me to accomplish more than I could have done in any other way. I came into contact with people who had a grievance against the Church or felt offended by some priest and who were "taking it out on the Lord". They had given up the practice of their religion and were making propaganda against the Church by discussing their grievances with gusto whenever they got the opportunity or provocation. But they usually responded to treatment and were cured. And I have met Catholics of every description, regular and irregular, and listened to their stories and difficulties. I had made up my mind at the very outset that I should never lose my temper with anybody or over anything. Nobody should get any chance to quarrel with me. And I have found by much experience, pleasant and unpleasant, that most difficulties can be overcome and that sore minds and wounded feelings can be cured by kindness and patience and that whatever cannot be effected or cured by kindness cannot be effected or cured by any other means. It is not natural to me to smile over-much, but I felt the need and saw the use of cultivating a disarming smile and a conciliating manner. Though I have rarely met aggressive antagonism, I have met occasionally a sort of armed and set antipathy to religion and to priests. I have

knocked at doors without getting a ready and courteous admission. Usually a woman and sometimes a man would hold the door as against an intruder, but I have never yet failed to win an invitation to come in. Yes, it has been splendid schooling, this meeting all kinds of people and trying to get information from them which they had reasons for giving unwillingly. It had to be cajoled out of them. I often wondered how book agents and others managed such cases. These usually have not the advantage of an education superior to that of the people with whom they have to deal, nor have they the standing and the respect that are rarely denied to a priest who has the address of a gentleman. It is greatly to the advantage of a priest that he possesses both the charm and the force that come from education and go with a trained faculty of expression.

Assistant: Did you really never lose your temper and say things which you subsequently regretted? I feel that I should never be able to remain calm and self-possessed under anti-religious provocation.

Pastor: Aside from my religious self-discipline, much of which I owe to my seminary training, and apart from my aims and motives, I told myself that I should not be outdone in my religious work by the self-control of a book agent who has a meaner motive and much less at stake.

And now I have scarcely said half of what I want to say about census-taking and its results and by-products, but my cigar is out and my instruction class is waiting. I have trained them to be on time and I must keep them on time by being always on time myself. There are now fifteen in the class, some merely for information, but most of them are bona fide and very promising converts. I have found that with a little explanation of the advantages of class contacts and stimuli and with some persuasion most instruction candidates can be induced to join the regular class, which is a continuous performance twice a week for nine months of the year. The few who cannot come at class time or do not want to come, for one reason or another, have to be instructed individually and this keeps you busy and contributes to your experience and catechetical training. To-morrow evening I shall be away on some official business, but the day after to-morrow we shall

smoke an extra good and large cigar and smoke it slowly and finish our census discussion. The most interesting things about it remain to be said. If all pastors felt about census-taking as I do—and if they had my experience they would—there should not be a parish without a model and up-to-date census, and every diocese in the country would have exact population figures in our otherwise excellent *Catholic Directory*. And we should know exactly how many children we had in our own schools on a certain day and how many in other schools. And we should also know something definite about our leakage and its causes. About this and other points the day after to-morrow.—

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CHURCH MUSIC.

BY the term Music we generally understand a succession of sounds pleasing to the ear. It may be regarded as a science or as an art. As a science, music investigates the relations of one note to another, and prescribes rules for their harmonious combination. Musical art is the technique or skill displayed in the application of those rules. Music is called vocal or instrumental, according as it is produced by the human voice or by an instrument. The artificial union of two or more voices singing different notes simultaneously is called harmony. If there be no union of voices, as alas sometimes happens, the result is not harmony, but discord. Melody is a pleasing series of single notes sung by one or many voices. Harmony is a succession of chords; whereas melody is a succession of single sounds. A melody, sung according to a measured beat or rhythm, is called figured or mensural music. If executed without any measured rhythm, it is usually designated as plain song or chant. Plain chant, however, is not devoid of all rhythm. Its melodies are sung according to the natural rhythm of spoken language. The rhythm of plain chant is declamatory, and the text is never mutilated, nor portions of it incessantly repeated for the sake of the notes, as is often the case in mensural music. The fundamental rule for singing plain chant properly is to sing the

text with notes as you would declaim it without notes. If some of our good prelates and priests would keep this rule in mind when floundering through the Preface and Pater Noster, they would spare the congregation many an ear-ache. A virtuoso on the violin, organ or piano, cannot sing Gregorian chant correctly, if he is not familiar with the pronunciation, prosody, and other peculiarities of Latin.

Father Haberl informs us in his *Magister Choralis* that an harmonious arrangement of different voices began to be applied to the chant in the tenth century. At first was simply introduced a second voice part accompanying the chant in fourths, fifths, sixths, and octaves. Afterward the accompaniment became more complicated. Discant, namely, a contrary progression of voices, was employed. In all these various forms of accompaniment the choral melody was designated as the *cantus firmus* or *planus,* the fixed or plain chant, to distinguish it from the different voice parts moving about in counterpoint. In those days the notes of the melody were called *puncta,* while the notes of the accompanying voices written directly above and below the melody were called *contra puncta*—counterpoints. Hence counterpoint is the art of harmoniously arranging different voice parts to a melody. In the thirteenth century came polyphony, a species of contrapuntal composition in which the different voices proceed independently yet harmoniously. For this kind of composition Palestrina was most famous. The composers of the fifteenth century usually selected a plain-chant melody for the theme of their church music. This praiseworthy custom, however, was soon abandoned, and inevitably led to many abuses.

I.

The ancient heretics found music a most expedient vehicle for the dissemination of their errors. Arius "clothed his heresy in common songs and tunes that were most melodious and catching. Thus he spread his doctrines among ignorant men who otherwise would have known nothing about his 'like substances,' and there was a time when He (Christ) was not," for these were the jingles that he sang. And men sang his songs at the mill, and sailors as they were hauling in their anchors at sea, and travelers beguiled their journey by sing-

ing the songs of Arius. His followers would march through the streets of Constantinople singing: "Where are those who say that the Son is as great as the Father?" They had also another hymn: "Glory be to the Father in the Son by the Holy Ghost." Thus many were deceived, not knowing that the words had been purposely changed by Arius, so as to give less glory to the Son. This gave rise to the Christian doxology: Glory be to the Father and to the Son and to the Holy Ghost, in which equal glory is ascribed to the three Divine Persons.[1]

The same author relates how Paul of Samosata, heretical bishop of Antioch, sought to introduce the pagan arts of theatrical display into the simple services of the Christians. "He had a choir of women in the middle of the church that sang most beautifully new songs . . . and he had claqueurs in the audience here and there to applaud him . . . .and others to clap the singing. And the songs his choir girls sang were not Christian psalms . . . for he said that this was mushroom music that had only sprouted yesterday." From the beginning the Church has endeavored to retain only such melodies as are conducive to piety, and to eliminate those sensual music elements tending to draw the attention of the faithful away from the sanctuary to the organ-loft. Right here come to mind two flagrant abuses against the perpetrators of which should, methinks, be fulminated some sort of a *censura latae sententiae*. First, the alleged organist who pulls out that shimmying tremolo register during the Consecration or in fact during any part of divine service. Second, the amateur violinist of either sex trying to accompany the choir through Mass or Benediction.

Theatrical music should never be permitted to enter the house of God and usurp the place of the liturgical chant. "Be far from us those florid songs and dissipated music that corrupt the morals" (St. Clem. Alex.). The Council of Trent decrees: "Let Bishops take care to exclude from the churches all musical compositions, whether for organ or for voice, in which anything lascivious or impure is mingled, so that the house of God may truly appear and be called the house of prayer." The same injunction was renewed by the second and the third Plenary Council of Baltimore. "We admonish all

[1] Rowbotham, *Hist. Music.*

pastors to be vigilant in eliminating whatever abuses of music may have crept into their churches. We strictly command them never to tolerate the temple of God to resound with profane melodies. They must permit in the church only music that is grave, pious and truly ecclesiastical. For the attainment of this end we command that they entirely exclude from the Mass, music mutilating the words of the liturgy, or repeating them by too frequent iteration, or transposing them in such a manner as to completely or partially change their meaning."

Notwithstanding this plain prohibition, many of us have heard the Veni Creator sung to the air of: "Home to our mountains" (*Il Trovatore*), De Koven's "Oh promise me," plagiarized from Gastaldon's "Musica Proibita." During Benediction the O Salutaris has been wafted to our distracted ears in the melody of Campana's: "Let me inhale the fragrant breath that round thy lips is playing." And sometimes to the air of: "Alice, where art thou?" What a powerful stimulus to piety, how edifying especially to our separated brethren when hearing the Tantum Ergo harmonized to a stray melody from *Maritana, Lucia di Lammermoor,* or some other opera! What a soul-stirring incentive to prayer for the faithful when the O Salutaris comes stealing o'er them in the strains of that lovesick duet in Donizetti's *Don Pasquale:*

> "Say once again I love thee;
> Say I am thine, beloved,
> When to my bosom
> I press thee," etc. ad nauseam.

This kind of mushroom, sentimental balladry should be relegated to the theatre. Such profane melodies should never be tolerated in God's temple.

Music is employed during divine worship solely in order that the praises of God may be celebrated with greater solemnity and that the faithful may be incited with more fervor and devotion. Now in most of our concerted Masses who elicits more attention, the celebrant at the altar, or the soloist in the choir? How frequently do priest and altar become isolated objects! Often he must interrupt the Mass, waiting until Mam'selle la Soprano has terminated her vocal pirouettes on high G. Frequently he dares not proceed with the

Holy Sacrifice as the liturgy prescribes, lest he should offend Signor Basso Profundo in his bellowing gyrations through the base clef. What a torrent of invective bursts upon him, if he cuts these hypersensitive musical gymnasts short by intoning the Preface or Pater Noster! It seems hard to convince our modern choirs that the music must be ancillary to the Mass, and not vice-versa. Melodies tending to lead the thoughts of the congregation away from the church to the theatre are an abuse and should be eliminated. Gregorian chant, if properly sung, is an incentive to piety and devotion. "Pious men rightfully prefer it to mensural music," says Benedict XIV. Although Gregorian chant has the preference and formal sanction of the Church, the use of figured music is permitted. Only the abuse of it has been condemned. Many well-meaning Catholics dislike plain chant. According to them, it lacks harmony and melody. It is not in keeping with the times, and the people do not want it. Let us briefly analyze these objections.

II.

Does plain chant lack harmony? Certainly, every single note of it. It was originally conceived as pure melody irrespective of the possibility of its being harmoniously arranged in different voice parts. Harmony implies the simultaneous union of several voices singing different notes. The melodies of St. Gregory admit of an harmonious arrangement, as may be seen in several compositions of Witt, Greith, Schaller, Keim, Ett, Stehle, Singenberger, and many others. No musical writer of any importance has ever pronounced plain chant devoid of melody. "The Gregorian melodies," says the Protestant Thibaut, "are truly celestial. Created by genius in the happiest ages of the Church and cultivated by art, they penetrate the soul far more than most of our modern compositions written for effect."

In plain chant the notes are invariable subservient to the text, and often help to convey its meaning. Take, for example, the Introit sung on the Feast of the Holy Name: "In nomine Jesu omne genu flectatur, coelestium [Do si-do do do] terrestrium [sol fa-sol sol], et infernorum [mi re mi do-re mi mi]. Observe how the melody indicates as it were the location "of those that are in heaven, on earth and in hell." What

a contrast to the toboggan arrangement of "descendit de coelis" heard in most modern Credos! What melody in mensural music can compare with the plain-chant Requiem, Dies Irae, Te Deum Exsultat, or Preface? Mozart declared that he would give all his music to be the originator of the Gregorian Preface. The grandest conceptions of Bach are based on the simplest melodies of the ancient choral. "To compose true church music," says Beethoven, "we must consult the old chants of the monasteries. "Luther made a compendium of choral melodies extant in his time. Many of them used to-day exclusively in Protestant denominations are rightfully ours, because they formerly belonged to our Catholic ancestors.. "We have adopted," says Luther, "the beautiful music employed under popery on vigils, dead masses, funerals, etc., and mean in time to take more. Of course I have put other words to it . . . . The song and the notes are very valuable, and it were a shame should they be lost." If the people do not want plain chant, it is either because their taste has become vitiated by the jazzy jingles and rag-time tunes heard nowadays on all sides and they cannot appreciate grave, pious, ecclesiastical music, or because the chant may be badly rendered. In the first case the fault lies with the people; in the second, with the singer; but in neither case with the song.

III.

It was reserved for our generation to behold occasionally non-Catholic organists in charge of Catholic choirs, directing them how to sing with piety and devotion Catholic tenets in which they themselves do not believe! We might as well employ a Mohammedan to teach our children how to pray. *Qui cantat bis orat.* "No matter how great his musical talents may be," says the *Magister Choralis,* "the choirmaster who cannot identify his way of thinking with that of the Church, . . . and who fancies that he adequately discharges his duty by merely making music whilst a religious function is being performed, is deficient in one of the most important qualifications for his position." "What you sing with your mouth, believe in your heart; and what you believe in your heart, confirm by your works." The non-Catholic members of our church choirs certainly believe not in their hearts what they sing with their mouths.

While the Church has never formally sanctioned the figured music of any particular composer, as she has the Gregorian chant, she welcomes music that is "grave, pious and truly ecclesiastical". She strictly forbids "music mutilating the liturgical words, or repeating them by too frequent iteration, or transposing them so as to completely or partially change their meaning". The allegro movements in the Masses of Haydn, Mozart, and a great many others, render them altogether unsuitable for the church. Their very movement, allegro, condemns them. In many of Haydn's Masses, the Kyrie and Dona nobis pacem, both prayers of supplication, sound like a musical derision of the words, and have no more the spirit of "grave, ecclesiastical music," than a hand-organ with monkey obbligato.

Then again, what mutilations and iterations of the text! Of the 16 Masses Haydn composed, only Nos. 4, 5, 6 and 9 contain all the words of the liturgy. The choir has no more right to sing "Gloria in excelsis Deo" or "Credo in unum Deum" than it has to repeat "Dominus vobiscum" or "Ite Missa est". In the Gloria the choristers should follow with the words: "et in terra pax hominibus," and in the Credo, they should begin with "Patrem omnipotentem"—singing the entire symbol without incessant repetitions. The longest Credos of Haydn omit: "Qui ex Patre Filioque procedit". Mozart's XIIth Mass (which, some authors claim, he never composed), repeats the Kyrie 21 times, the Christe 39, and the Kyrie again 20 times. A triple repetition of each would amply satisfy the liturgy. The meaning of the text is sacrificed for the musical effect. In his Credo we find: "Crucifixus et homo factus est." Of course we know that He was made man first and crucified afterward. Lest we should forget it, the word "crucifixus" is repeated exactly 24 times. Similar repetitions and mutilations of the text are found in the Masses of Weber, Farmer, La Hache, and a host of modern composers. If we must have figured music for the Kyrie, Gloria, Credo, and Agnus Dei, then in the name of the Council of Trent and every other council touching upon this important subject, let us select music that is "grave, pious and truly ecclesiastical".

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IMITATIVE PREACHING.

"IF you blow your nose," writes the Rev. Paul Bull in his admirable volume on *Preaching and Sermon Construction,*[1] "several other people will blow theirs, as the force of imitation is very strong." He is not illustrating, in a humorous way, the power of imitation, but rather is advising the use of that power to obtain silence for the preacher: "Secure absolute silence before you begin to speak. After singing a hymn people always want a few moments in which to settle down. If you blow your nose several other people will blow theirs, as the force of imitation is very strong. This will save interruption later on."

This is serious advice, offered only "after a long ministry devoted to the salvation of souls", as the writer notes in his *Preface.* And it is quoted for a serious purpose here, although every priest's' experience of how easily a whole congregation will start coughing when a single cough is heard, might have made the excerpt unnecessary as an illustration of the force of example and of imitation.

Coming closer to the subject in hand, I am happily spared the necessity of making the application to preaching. It has already been made by E. P. Thompson in his *Passions of Animals:*

> What ludicrous results may be observed where men imitate with servility the doings of others! The ambitious young preacher who is setting up as a genius copies the peculiarities in attitude and manner of the popular preacher near him, and causes actual merriment in the very matters in which he thinks he is most effective.

He instances also the snobbish imitativeness of the new-rich, and proceeds to comment upon both classes:

> These folks in their antics are very like those monkeys whose imitative power, Harris says, the Indians turn to destruction in this way: coming to their haunts with basins full of water or honey, they wash their faces in the sight of these animals, and then, substituting pots of thin glue instead of the water or honey, they retire out of sight. The monkeys, as soon as they are gone, come down and wash

[1] *Preaching and Sermon Construction,* by Paul B. Bull, M.A., Priest of the Community of the Resurrection. New York, The Macmillan Company, 1922.

their faces likewise, and sticking their eyes together, become blind and are easily captured. In other places, they brought boots into the wood, and putting them on and off, left them, well lined with glue or a sort of bird-lime; so that when the unhappy monkeys put them on, they stuck fast, and hindered their escape.

The preacher should be natural. St. Francis de Sales interprets this slogan of the homiletic authorities by cautioning us to avoid artifice, affectation, imitation. "Naturalness" has already been discussed in these papers in a general way. The two adjurations to "Be natural" and "Be yourself" appear to coalesce in meaning, and yet they are not really identical. Or if they are identical, it is desirable to make even an arbitrary distinction between them. A preacher is not natural if he adopts artifice or affectation, but it would seem that he is natural if he imitates others. It is a universal game among boys to "follow the leader." And men are but children of a larger growth. It is an animal as well as a human trait. The same Thompson whose comment upon imitative preachers has already warned us, observes that—

Animals living in societies often copy or imitate the actions of an individual leader; and among insects this is particularly remarkable with the procession caterpillars, which move more or less in processional order. The procession is always headed by a single caterpillar; sometimes the leader is followed by one or two in a single file, and sometimes by two or three abreast, and the whole train pursues its track through every turn and sinuosity without the slightest deviation. Wild-fowl, in the various forms they assume in their flight, are led by one individual whose movements direct the flock. An entire flock of sheep following each other through a hedge will often jump when they reach a particular spot because their leaders jumped there, and they do so although the particular obstruction which first rendered the movement necessary has been actually removed. In like manner, we constantly see men following leaders, not because they have elected them to be their leader, but because of that strong principle of imitation which stirs them to follow. So, too, we may observe that when one fanatic commences his crawlings over the tree of bigotry, there will always be a procession of fanatics ready to follow him in his peculiar courses.

Artifice has been stigmatized by the poet Cowper in a passage

which apparently deals with affectation in the preacher and reaches the counsel:

> Therefore, avaunt all attitude, and stare,
> And start theatric, practised at the glass!

To the same effect, but with ironic humor, speaks M. de Cormenin (quoted by the Abbé Mullois in his *The Clergy and the Pulpit*): "Be impassioned, thunder, rage, weep, up to the fifth word, of the third sentence, of the tenth paragraph of the tenth leaf. How easy that would be! above all, how very natural!" But now to the specific matter of imitation.

Illustration may first be in order here. Wherein lies the danger of imitative preaching? Ostervald[2] furnishes us with an example, observing that "those who are desirous of forming themselves on living models should be cautious not to imitate the faults of their favorite preachers. If they imitate them too closely, they will become ridiculous. An instance of this we have in all those who speak through the nose, because Mr. Amyraut, whom they took for a model, had that defect." He apparently alludes to no exceptional curiosity of the pulpit, but seems rather to imply, in the expression "all those", that Amyraut had almost a congregation of imitators, somewhat as that imaginary audience who could so easily be set to blowing their noses if the preacher's artifice thereunto be employed according to the prescription of the Rev. Mr. Bull.

Storrs[3] warns his hearers:

> Because one preacher gestures with his heels—as Mr. Choate was once said to do—a young man thinks that he must do the same. Because one drops his voice to a whisper, and follows with tremendous explosions of sound, somebody else feels bound to do so. . . Eccentricity is undoubtedly sometimes legitimate; the privilege of an anomalous mind. Surprising and startling things sometimes are useful; irritants of an attention which would otherwise fail. But when one attempts to imitate these, to ape eccentricity, to systematize surprises, and to put on the manner of somebody else, he is simply contemptible, and certain to fail.

[2] Ostervald, *Essay on the Composition and Delivery of a Sermon* (tr. Sutcliffe).

[3] R. G. Storrs, *Preaching without Notes.*

According to the naturalist already quoted, man seems to be like a monkey at least in this, that he is imitative, whether of good or of bad models. He is thus really "himself" when he imitates; for his nature, in one respect individualistic, is in another respect imitative. Children unconsciously adopt the mannerisms of parents and teachers. In "society", a conventional imitative code of manners prevails. A person can be himself only by a process of adaptation. His "natural manner" is to be a cultivated manner, not the manner natural to a savage or a boor.

While it is correct to say that naturalness excludes artifice and affectation, it is not universally true that it excludes imitation. Consider some of the faults of delivery, namely those of speech, of which Father Conway, O. P.,[4] writes humorously: "The seven deadly sins of speech are these: pompous drawl, emotional quaver, melodramatic roll, artful falsetto, snivelling whine, pious cant, and ranting tone." Such sins to-day probably arise from an imitative spirit. Originally, they were doubtless the results of affectation and artifice. Long custom has made them fit matters for unwise imitation.

When Hoyt[5] counsels the young preachers: "Be natural, be yourselves, and you will not misunderstand the meaning of naturalness", he may have forgotten this imitative and quite natural tendency. We are creatures of imitation, we instinctively absorb manners and mannerisms, some of them good, some of them bad, and the complex of thousands of such impressions upon us is what we are apt to call "ourselves." If good models only were set before us, and we had wit to discern in these the almost inevitable faults that accompany great excellences, we should be quite presentable models or examples of imitativeness.

Is the outcry against imitative preaching really directed against elocutionary training? It is the business of a good elocutionist to set good models before his pupils. Many clerical misfits are the products of such elocutionary discipline, it is true. Shall the whole theory be therefore condemned? The Abbé Hogan[6] devotes to Delivery a brief but admirable chap-

[4] Conway, *Principles of Sacred Eloquence.*

[5] A. S. Hoyt, *The Work of Preaching.*

[6] Hogan, *Clerical Studies.*

ter, in the course of which he pleads strongly for training, considering it "a vital element in the work of the preacher", and adding that while "the cultivation of delivery may indeed make a man artificial and conventional", its absence "does not make him natural."

"Be yourself" seems like the refrain of a popular song. A discordant note, however, warns us that "self" ought to be refashioned if it is to be acceptable, or at least tolerable, to others. "To be natural", says Parker,[7] "is to be *yourself* in look, in speech, in action; provided always that you have a self upon which nature has stamped her own simple and graceful impress. If the expression may be allowed, some preachers seem to have a very unnatural nature; in their case a good deal of grinding and polishing may have to be done before they can be safely trusted with the advice to be themselves." There is nothing rhapsodical in this prudent distinction. But is it justified by the fact? Parker implies that it is, for he gives an illustration from life:

> An illustrative case occurs to me at this moment: a ministerial acquaintance of mine is entirely innocent of imitating any one, yet a more unnatural speaker never addressed an audience—never; "only himself can be his parallel"; for fluency, pomposity, and inflation he stands alone. He can talk by the hour together in a most deafening and terrifying manner, and when he has done, the acutest hearer may be safely challenged to repeat, or even hint at, one sentence which has been uttered. No mill-wheel was ever so monotonously energetic, no barrel organ was ever so incapable of being worn out; no furnace fire ever tore up the chimney at so desperate a rate. The manner of my reverend acquaintance is nobly independent of the spirit or importance of the subject which he undertakes to discuss; he holds such discrimination in dignified abhorrence; with a lofty impartiality he creates an equal volume of smoke around every theme which he attempts to expound, and in doing so assumes the air of a righteous man. My unnatural acquaintance is quite as eloquent in giving his opinion whether a ministerial dinner should cost one and sixpence or one and ninepence, as when describing the creation of man or the battle of Armageddon. Can anything be finer in the way of even-handed justice? Does an express train care a pin whether it is carrying one passenger or ten, except that it may go fastest when it has least to do? Certainly not; and my acquaint-

[7] Parker, *Ad Clerum*.

ance is exactly an express train without passengers, but not without a furious driver. I have heard him give a public announcement of a tea-meeting, tickets ninepence each, in a manner quite as solemn and urgent as if in one hurried breath he had been announcing that there was a flood in England, a fire in Scotland, and an earthquake half over the continent of Europe. The consequence was, that no timid persons ventured to go near the tea-meeting, and not more than half a dozen adventurous youths took a ninepenny ticket each, in order to see what was going to happen! He cannot be easy; he cannot lower his pompous tone to an ordinary key; if he were to ask a chambermaid for a candle, he would leave upon her mind the impression that the morning would rise upon the smoking ruins of the house. No doubt of it, there is a frightened emphasis in his manner, which makes havoc of the common mind. In private life his grandiloquence is overpowering, so much so that when I see him in the distance I thankfully avail myself of the next turning to the left, wherever it may lead to. . . . He knows nothing of the charm of variety, nothing of the distribution of light and shade, nothing of the graceful undulation which at once relieves and delights the mind.

This is not the complete pen-portrait, but it may suffice. The preacher apparently worked hard at his sermons, and there was no reason to suspect his integrity or his earnestness. His "natural" manner was impossible withal.

Who has not met people whose natural tone of voice, even in the friendliest and most informal conversation, is a slow drawl, or a long monotone, or a nervous torrent of words, or a jerky, uncertain, ill-balanced series of exclamatory remarks? Or whose natural gesture is awkward, or singular, or too violent, or too continuous? When Hoyt warns preachers to be natural, to be themselves, and comforts them with the assurance that they will not misunderstand the meaning of naturalness, he takes care to add: "You will not make it synonymous with personal eccentricity and defect. Rather is it the best expression in accordance with each man's nature." But—the question arises naturally—how shall one achieve the best expression in accordance with his nature? It is to be hoped that the answer will be more concretely practical than the philosopher's was to Rasselas.

It seems pretty clear, then, that the adage, *Quod es esto,* will easily tolerate a careful examination. It is so easy to say to

the smaller boy in a fight, Go in and win! And it is also quite easy to say to the young preacher, Be yourself! But what shall be done if that self is nervous and frightened? if it be consciously harsh in voice, awkward in manner, clownish in gesture, indistinct in enunciation, hurried in natural expression, naturally sensitive and highly emotional or, contrariwise, coldly logical in thought and wholly unemotional and "practical" in outlook upon men and things? Must he carry this kind of self into the pulpit?

Is it not just possible that the young preacher, having read such warnings as these to "be yourself", may misconceive naturalness? The more so, when he has heard that such an undoubted pulpit orator as Archbishop Ireland gestured queerly? and that other pulpit orators had idiosyncrasies of intonation, of emphasis, of bodily motion? Or shall he not rather be told that naturalness does not imply any of these things, but rather supposes cultivation and training which may both remove obvious imperfections of natural endowment and improve our natural excellences?

It is the same Parker who takes it for granted that the preacher has imperfections that should be sedulously removed. Whilst trying to guard us against "professional rhetoricians" he is not cautioning us against friendly and sensible criticism. He invokes the aid of judicious critics through whose efforts "many an ungainly action or offensive habit may be modified, if not quite removed."

> O wad some power the giftie gie us
> To see ourselves as ithers see us!

What do others perhaps see in us? A few illustrations here may help us to understand the question better. Father Potter[8] notes that a man's voice may be "almost hopelessly weak, discordant, or unmanageable", but that skilful teaching may do much for him even if it must fail in any endeavor to give him "the sweetness or the flexibility of a Mario", and that it can probably do more for him "where there is question of clownish and ungraceful gesture." Clownish, quotha! Is it "natural" for the preacher to be clownish in gesture? And the Abbé Bautain advises a careful training of the body, so

[8] Potter, *The Pastor and His People.*

that, by the acquisition of those habits which are, after all, a kind of second nature or naturalness, it may not "have its limbs working ineffectually or untowardly, with the arms motionless and tied down to the figure, or the hands nailed to the pulpit or the platform balustrade."[9] He cautions against other possibilities — or mayhap notorious facts — in pulpit oratory: "An abrupt or jerky gesticulation is specially to be avoided, such as a regular swing up and down, down and up again, of the speaker's arms, which gives the appearance of two hachets incessantly at work." I have read that Gladstone's only gesture was just such a swing up and down, made with ponderous slowness and, if memory serves me aright, without any special relevancy to the progress of his argument or to any point deserving of special emphasis. If he had not been such a convincing and splendid parliamentarian, the walking-beam movement of his right forearm would most probably have diverted the attention of his hearers from his argument to his manner. The preacher may very well fear a similar diversion both of attention and of interest.

St. Alphonsus Liguori[10] pays not a little attention to other defects, whether they be natural or—what is practically equivalent to that—habitual. He cautions against frequent repetition of the same gesture. A clerical friend once told me that a certain pulpit orator of deserved fame used only one gesture, that of the pointed finger, whose arcs varied with the force of the argument. Like Gladstone's mannerism, this was remembered and perhaps tended to draw the thoughts of the auditory from sermon to action. The Saint also warns against "too vehement" action "with agitation of the body." He declares (doubtless from observation) that "the hands should not be raised above the head, nor too much extended sideways, nor held too confined", or kept close to the side, or raised together in the form of a cross, or thrown behind the shoulders. Rarely should they be struck together or against the pulpit. The head should not be twisted, or moved often or too violently, or held always raised or always inclined against the breast. The eyes, too, should not be kept closed or always cast downwards or fixed immovably in one directoin. He alludes to still more

[9] Bautain, *Art of Extempore Speaking.*

[10] Ligouri, *Instructions to Preachers.*

unbecoming actions in the pulpit which scarcely will be witnessed by the congregations preached to by any of my readers, such as stamping the feet and running from one end of the pulpit (or our possible equivalent of the long pulpit, the platform of the altar) to the other end.

Coming next to the question of stage fright in the preacher—shall he ascend the pulpit quite overwhelmed with that sinking sensation described by the Abbé Roux?[11] "Who is there", asks the Abbé, "who has never been moved even to swooning before speaking in public? It is a profound anguish which invades the flesh, the blood, the mind, and the heart. What can be done to conquer this revolution of the senses, to calm this tumult of the soul? Shall one grow angry, curse one's self, taunt one's self? My friend, the orator, in this crisis, pray, if you are a priest; if you are not a priest, still pray." The advice is excellent; for, as he notes elsewhere, "there are men to whom the rostrum or the pulpit is a sort of pillory, where they appear riveted, pale, hesitating, confused; such men suffer and cause suffering"—and fail, as ambassadors of Christ, to speak the authoritative word in a manner proper to an authoritative mission.

Two defects of the pulpit orator remain for consideration. One of these concerns the preacher whose temperament is naturally cold, logical, aloof. And accordingly: "Onesimus speaks with elegance, a cold elegance. It is icy, and so is his audience also." Thus the good Abbé once more. And if the preacher would contend that the truth itself is cold, he is answered:

> "The cold truth." O preacher of the Word, what are you saying? The truth cold? But the truth is life, fruitfulness, joy, all things that are warm. The truth, which is the word of God himself, is warm, burning, fiery! *Ignitum eloquium tuum vehementer.*

If, on the other hand, the preacher is over-emotional in his mere manner, he needs this correction of the Abbé: "He whines and weeps, thinking to make me tender. If he were tender himself, the thing would be done." It is the implication of the old *Si vis me flere*—. But I am strongly inclined to

[11] Roux, *Meditations of a Parish Priest.*

quote here the comment of Dean Swift on the "moving" sermon.[12] Perhaps our homiletics may be too largely based on foreign writers, whose congregations were more susceptible to emotion than ours. At all events, it will not hurt to give some consideration to the Dean's point of view, expressed as it is with both wit and argument. For these two features, my readers may pardon its length of exposition:

I have been considering that part of oratory which relates to the moving of the passions; this I observe is in esteem and practice among some Church divines, as well as among all the preachers and hearers of the fanatic or enthusiastic strain. I will here deliver to you (perhaps with more freedom than prudence) my opinion upon the point. . . .

The two great orators of Greece and Rome, Demosthenes and Cicero, though each of them a leader (or, as the Greeks called it, a demagogue) in a popular state, yet seem to differ in their practice upon this branch of their art; the former, who had to deal with a people of much more politeness, learning, and wit, laid the greatest weight of his oratory upon the strength of his arguments, offered to their understanding and reason; whereas Tully considered the dispositions of a sincere, more ignorant, and less mercurial nation, by dwelling almost entirely on the pathetic part.

But the principal thing to be remembered is, that the constant design of both these orators, in all their speeches, was, to drive some one particular point; either the condemnation or acquittal of an accused person, a persuasive to war, the enforcing of a law, and the like: which was determined upon the spot, according as the orators on either side prevailed. And here it was often found of absolute necessity to inflame or cool the passions of the audience; especially at Rome, where Tully spoke, and with whose writings young divines (I mean those among them who read old authors) are more conversant than with those of Demosthenes; who by many degrees excelled the other, at least as an orator. But I do not see how this talent of moving the passions can be of any great use towards directing Christian men in the conduct of their lives; at least in these northern climates, where I am confident the strongest eloquence of that kind will leave few impressions upon any of our spirits deep enough to last till the next morning, or rather to the next meal.

But what has chiefly put me out of conceit with this moving manner of preaching, is the frequent disappointment it meets with. I know a gentleman who made it a rule, in reading, to skip over all

[12] Swift, *Letter to a Young Clergyman Lately Entered into Holy Orders.*

sentences where he spied a note of admiration at the end. I believe those preachers who abound in *epiphonemas,* if they look about them, would find one part of their congregation out of countenance, and the other asleep; except perhaps an old female beggar or two in the aisles, who (if they be sincere) may probably groan at the sound.

Nor is it a wonder that this expedient should so often miscarry, which requires so much art and genius to arrive at any perfection in it; as every man will find, much sooner than learn, by consulting Cicero himself.

I therefore entreat you to make use of this faculty (if you ever be so unfortunate as to think you have it) as seldom and with as much caution as you can, else I may probably have occasion to say of you as a great person said of another upon this very subject. A lady asked him, coming out of church, whether it were not a very moving discourse. "Yes", says he, "I was extremely sorry, for the man is my friend." . . .

If in company you offer something for a jest, and nobody seconds you in your own laughter, or seems to relish what you said, you may condemn their taste if you please, and appeal to better judgments; but, in the meantime, it must be agreed, you make a very indifferent figure; and it is at least equally ridiculous to be disappointed in endeavoring to make other folks grieve, as to make them laugh.

A plain convincing reason may possibly operate upon the mind both of a learned and ignorant hearer, as long as they live, and will edify a thousand times more than the art of wetting the handkerchiefs of a whole congregation, if you were sure to attain it.

If your arguments be strong, in God's name offer them in as moving a manner as the nature of the subject will properly admit, wherein reason and good advice will be your safest guides; but beware of letting the pathetic part swallow up the rational: for I suppose philosophers have long agreed that passion should never prevail over reason.

Once more, artifice and affection exclude naturalness. Not necessarily so does imitation. The preacher must be something better than his "natural" self. He must exhibit a self developed and restrained, expanded and suppressed, by art, by cultivation, by discipline, by training—and these things imply imitation. The imitation should indeed be of good models, whether these be furnished by living pulpit orators or by sane elocutionists. Fénelon[13] advises the preacher to ob-

[13] Fénelon, *Second Dialogue on Pulpit Eloquence.*

serve the motions inspired by the passions—to note the movements of the eyes, the hands, the whole body; the tones in which grief speaks, in which amazement utters itself. He adds, it is true, that art cannot perfectly simulate nature, and that emotions should be truly felt ere they can be adequately expressed or intimated. The point seems to be, however, that any emotion which is unregulated by discipline may manifest itself in untoward movements which should not find place in the pulpit. The weeping preacher is not always a stimulating or pleasant sight to behold. The indignant preacher may easily exceed the bounds of discretion. The amazed preacher may at times appear ridiculous. It should follow that imitation is to acquire a great sense of proportion, to learn how mere "nature" is to be disciplined and restrained in the pulpit. How shall this fine sense be cultivated save by observation—and imitation—of excellent models in pulpit oratory, or of excellent tutors in elocution? To tell the preacher to "Be yourself", "Be natural," is surely to beat the air. I think the fairly long discourse of Fénelon on appropriate action, punctuated as it is by repeated adjurations to be natural and to study nature, might almost be condensed into the simple formula, Imitate judiciously. That is, Imitate either a good example of preaching, or a good expositor of pulpit elocution. Once such imitation shall have become habitual, it will be a second nature, and will then manifest spontaneously the correct principles of pulpit elocution.

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SERMONS ON THE CREED.

IN the *Dict. de Théol. Catholique* (Vol. 1, col. 1665), Battifol cites Hahn as saying that St. Augustine sets forth the Creed of Milan and of Rome in Serm. 212, 213, 214 but that Serm. 215 is a commentary on the African Creed. Battifol adds: "It is very remarkable that, even in Africa, St. Augustine takes the Roman Symbol for his commentary instead of the African." Similarily, Badcock observes: "If we desire to obtain the form of the African Creed, we must turn to Augustine's Serm. 215 supplemented by Cyprian's letter, and

there we find that it differs so widely from the Roman Creed as given by Rufinus that it is highly improbable that it was ever derived from it."[1]

Here is a problem that has baffled many inquirers. Happily it may now be solved.

Let us first turn to the authentic list of St. Augustine's works left to us by Possidius, who was contemporary with Augustine, his biographer and literary executor. It seems reasonable to believe that his list or "little index' as he calls it, contains all the writings of the Saint that were extant at his death. In a note appended to this list, part of which is unfortunately wanting, he says: "And so, the holy Bishop Augustine, impelled by the Spirit of God, produced, for the instruction of the faithful, in the Catholic Church, books, tracts, and letters to the number of one thousand and thirty, besides works that cannot be numbered because he did not himself indicate their number". Just what these last words signify is not too clear, but I take them to mean that Possidius included in his list all the writings of Augustine that came into his hands; all that the Saint himself had carefully preserved or deemed worth preserving.

Many sermons on the Creed have come down to us under the name of the great Bishop of Hippo. But there are only three in the list made by Possidius. From this it may fairly be inferred that the others are spurious. Which are the genuine three? There is little difficulty in deciding that the sermons numbered 212 and 214 are two of them. But critics have long been in doubt regarding the other two given as genuine in Migne's collection, viz. 213 and 215. Thus Swainson in *The Nicene and Apostles' Creed,* p. 161, says: "Unfortunately we are troubled with other sermons attributed with some uncertainty to the great writer; such as CCXIII and CCXV." The question, however, may now be considered as settled by Dom Morin's discovery of the true text of Sermon 213 in Codex Guelferbytanus 4096, where it is to be found with many other hitherto unpublished sermons of St. Augustine. Here it appears with a fine exordium altogether worthy of Augustine, which is wanting in Migne, and a short conclusion, also wanting in Migne, which is of a piece with

[1] *The Journal of Theological Studies,* July 1922, p. 382.

the exordium. But what sets the matter at rest is the way articles three and four of the Creed are cited. In the text of Migne these run: "Who was conceived of the Holy Ghost, born of the Virgin Mary: and for us what? He suffered, are the words that follow [in the Creed] under Pontius Pilate, was crucified, died, and was buried." There is no better test of the genuineness of a document than the way it cites the Creed, and this form of words, on the face of it much later than the time of Augustine, led many to believe that the sermon was not his. Even Fulgentius, who flourished in Africa a full century later, cites these articles, just as they stand in Augustine and Rufinus: "For this reason in the Symbol we say also that the only Son of God Himself, whom we confess to have been born of the Holy Ghost and the Virgin Mary, was crucified and buried." Now, in Codex Guelf. 4096, the third article reads "who was born of the Holy Ghost and the Virgin Mary", and the fourth: "and what did He suffer for us? The words that follow [in the Creed] are: "He was crucified under Pontius Pilate and buried." It remains that Serm. 213 is Augustine's, and that the three sermons on the Creed listed by Possidius are 212, 213, and 214.[2]

What, then, of Serm. 215? It, too, is found in Codex Guelf. 4096, and is set down as genuine by Dom Morin. Yet the number three, all that Possidius knew of, is already complete with the recovery of the genuine text of Serm. 213. This creates a very strong presumption, to say the least, against the genuineness of Serm. 215. Intrinsic evidence advances the presumption to a certainty. In the three genuine sermons on the Creed, in *De Fide et Symbolo,* in the *Enchiridion,* St. Augustine invariably places article ten, "holy Church," right after "the Holy Ghost", where it always has been. The author of Serm. 215 drops it from its rightful place and puts it at the end. Again, St. Augustine always gives "resurrection of the flesh" as the last article of the Creed. But in Serm. 215 we have as the last "life everlasting", and that, too, included in a formula which is part of the interrogatory, not of the Creed, thus: "the remission of sins, the resurrection of the flesh, and life everlasting, through holy Church." The name of the man who penned these words in his commentary on the Creed was not Augustine.

[2] Migne, *P. L.*, tom. 65, col. 825.

Again, though he copies Augustine's style very closely, he has some things that could never have been written by that great Doctor of the Church. Thus: "Let us also believe in the Holy Spirit. He is God; for it is written, *God is a spirit* (John IV. 24)." Throw this into syllogistic form for tyros in logic to amuse themselves withal! God is a spirit; therefore the Holy Spirit is God! Very different is what we find in St. Augustine (Serm. 214): "Know ye not that your bodies are the temple of the Holy Ghost who dwells in you." Not the temple of a creature, but of the Creator. Of course we are not the temple of a creature, for the Apostle says: "The temple of God is holy, which ye are." No flaw in this! Again, in *De Fide et Symbolo,* St. Augustine, combating the opinion that the Holy Ghost is not a Person but the Deity of the Father and the Son, says: "Wherefore, if there is mention of the Holy Ghost where it is affirmed that God is a spirit, they bid us consider that it is not said 'the Spirit is God' but 'God is a spirit'". The Saint does not dispute the justness of this remark upon the text, but simply insists that the appeal is not to reason, for that we must go by faith in this matter, and unfalteringly profess our belief that "the Father is God, the Son is God, the Holy Ghost is God" (Col. 193).

Another instance of slipshod work is in the comment on the passion and burial of Christ: "*Greater love than this no man hath; that he lay down his life for his friends.* Think you there is none? Certainly not one. It is true. Christ has said it. Let us ask the Apostle and he will tell us. 'Christ' he says, 'died for sinners'. And again: 'When we were enemies we were reconciled to God by the death of His Son'. Behold, then, in Christ we find greater love; for He gave up His life not for His friends but for His enemies." Here the trend of thought is true, but the statement of it is very clumsy. As it stands, the Apostle appears to contradict the Master, when it would have been so easy to show they were quite in agreement, by pointing out that after all Christ really died for His friends; or that the utmost man will do is to lay down his life for his friends, while God died upon the Cross for those who were at the time His enemies.

Who, then, is the author of this sermon that has so long gone under the name of Augustine? In the *Revue Benedic-*

tine (XXX. 156-162), Dom Morin presents a study of three sermons at one time attributed to St. Augustine (Migne P. L. tom. 40, cols. 637-668). He makes them out to be the work of Quodvultdeus, deacon of Carthage in the 5th century, who afterwards became Bishop of that See, and was "the friend and best imitator of Augustine, imitator so close that at times it is difficult to distinguish him frem his model." But the learned Benedictine notes also that this most excellent imitator fails to maintain always the same high level, and occasionally lapses into modes of thought and diction wholly unworthy of the great master. Augustine had many imitators in the latter part of the century which witnessed his demise, and the centuries immediately following. But he had no peer, and those who essayed to soar with the eagle were liable to falter on the wing and drop suddenly to earth.

In the same periodical for October, 1923, Dom Morin publishes the text of an unedited sermon on the Creed, of the fifth or sixth century, which he says has been attributed, but falsely, to Fulgentius. Now all of these five sermons, to wit, this hitherto unedited sermon, the three *ad Catechumenos,* and *Serm.* 215 have in common the peculiarity that they add "life everlasting" and make "holy Church" or "through holy Church" the last article of the Creed. Does not this create a presumption that all five are from the same pen, or at least from the same literary circle? At any rate, it is quite certain that they were produced after the time of St. Augustine. And so the theory that he knew of an African Creed different from that of Milan and of Rome falls to the ground. There is no doubt that the formula "remission of sins, resurrection of the flesh, and life everlasting through holy Church" was taken over into the Creed from the baptismal interrogatory, probably to meet the Donatist error which ascribed the remission of sins to God without the intervention of the Church.

It will, I venture to think, interest the reader if I translate from the recovered text of Serm. 213 the exordium and short conclusion which are wanting in Migne. I give both below:

EXORDIUM.

The Apostle says: "Every one that calleth upon the name of the Lord shall be saved." You who have given your names for baptism hasten to this salvation, which is not for time but for eternity, which

we do not share with animals, nor the just with the wicked. You see, and we all of us know for certain, that the present well-being, which men toil so hard to gain or regain, we have in common with the beasts of the field, great and small. From dragons and elephants to flies and tiniest worms this wellbeing extends. Besides, both men who honour God and those who blaspheme Him, possess it. So the Psalmist says: "Man and beast shalt thou save, O Lord God, so is thy mercy multiplied; but beneath the shelter of thy wing shall the sons of men have hope." This wellbeing, then, by the multifold mercy of God, reaches out to the least of the creatures that live. But the sons of men, who belong to the Son of Man, 'neath the shadow of thy wing shall hope. This we do in the life that now is: we hope here for what we shall receive hereafter. And what does the Psalmist promise? "They shall be filled with the plenty of thy house, and of the torrent of thy delights thou shalt give them to drink; for with thee is the fountain of life." The fount of life is Christ. He became man to make us taste a little of it in this time; but there is reserved for us the fulness of it where the angels are sated with it and the heavenly ministrants. Let us call upon God now that we may attain to it; for the Apostle says: "All that call upon the name of the Lord shall be saved." I have told you what this salvation is, lest perchance you say: Why are they not saved now who call upon the name of the Lord? What is said is "shall be saved". And the Apostle himself adds: "How shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written: How beautiful are the feet of those who preach the gospel of peace and bring tidings of good things!" No one, then, can be saved if he does not pray, and no one can pray who does not first believe. As therefore, the order is that you should first believe and then pray, there is given to you today the Symbol of Faith that you are to believe. After eight days you will get the Prayer that you are to say.

Conclusion.

At the end of eight days you are to render what today you have received. Let your parents, who have you in charge, instruct you so that you may be found ready. Let them also remind you how you are to keep vigil till cockcrow while saying the prayers that you here repeat. The Symbol is now given you to keep it carefully. Let no one be afraid, let no one from fear fail to render it. Be assured. We are fathers, and wield not the ferule and rod of the pedagogue. If any err in word, let him not err in faith.

This sermon, as we see, was preached to children, for, in the time of Augustine, baptism was long delayed. It is therefore simpler in style, and in thought less profound, than sermons 212 and especially 214, which were addressed to grown people.

It is interesting to note here that the first of the four sermons *De Symbolo ad Catechumenos,* set down as genuine in Migne, of which the genuineness is impugned by the present writer in chapter 5, pages 127-143, of *The Symbol of the Apostles,* is rejected as spurious also by Kattenbusch in a footnote to Vol. II of his monumental work on the Creed. He simply says of it: "It does not breathe the spirit of Augustine".

RT. REV. ALEX. MACDONALD.

THE OUTLOOK TO-DAY IN THE (ESTABLISHED) CHURCH OF SCOTLAND.

(BY A RECENT CONVERT.)

IN the Established Church of Scotland a movement somewhat similar to the Oxford Movement in England began to show itself during the closing quarter of the past century. There was, indeed, at that time an awakening and stirring of thought and activity in various departments of her ecclesiastical life; notably in theology, Church history, worship, the relation of the Church to social questions, and in Foreign Mission enterprise. It was a time of outstanding men; Caird and Tulloch[1] in theology; Cunningham and Story in church history; Charteris in social work; Sprott and Yeishman in worship; Norman MacLeod ("the great Norman") as an advocate of Indian Missions; and many others, such as Professor Milligan of Aberdeen, and that splendid model of a learned, devout, and immensely energetic parish minister, Dr. John MacLeod of Govan.

It is in the domains of theology, church history, and liturgiology that we should naturally expect to find study leading men's minds toward the Catholic view of Christianity; and toward the end of the nineteenth century there arose within the Church of Scotland three societies having for their aim studies

[1] Grandfather of the author.

more or less related to those three spheres of thought, which were destined to do much to raise the tone of the Church. These were: (1) The Scottish Church Society, founded by Professor Milligan and Dr. John MacLeod, which, taking for its motto the text, "Seek ye the old paths, and walk therein," endeavored by the study of theology and church history to bring into prominence the more Catholic aspects of the doctrine and practice of the Church of Scotland; dealing in the course of its work with subjects such as the validity of Presbyterian Orders, the doctrine of Holy Baptism and of the Holy Eucharist, the preparation necessary for first communicants, and the setting on a doctrinal basis of the pastoral work and financial activities of the Church. The Scottish Church Society has from its beginning been recognized as the "High Church" Society within the Church of Scotland.

(2) The Church Service Society, founded by Principal Story, Dr. Sprott and others, devoted itself to the improvement of church worship; and to that end studied chiefly the so-called "Reformed Liturgies" of post-Reformation times, and, to a limited extent, the ancient Liturgies of the East. It has produced a number of editions of a compilation called *Euchologion,* or *The Book of Common Order,* modelled on a combination of the continental post-Reformation "Liturgies" and the Anglican Prayer Book. The value of *Euchologion* was limited, on the one hand by the inadequate nature of the "Liturgies" from which it drew its form and much of its matter, and on the other hand by the fact that it never reached the hands of the laity, and so failed to produce responsive worship even to the extent to which itself provided for that element; nevertheless it has done a great deal, through the ministers, to raise the tone of the church services. This Society has always been associated chiefly with the "safe" and moderate churchman, and to-day it is far indeed from incurring the charge of being "High Church".

(3) The Ecclesiological Society had its beginnings in the Aberdeen Ecclesiological Society founded by the late revered Professor Cooper, of happy memory, while he was Minister of St. Nicholas's Parish, Aberdeen. Later on, that was amalgamated with the Glasgow Ecclesiological Society, and took its present title of the Scottish Ecclesiological Society. As

its name indicates, it has for its object the study of ancient churches, of church architecture and ornaments, and even (though these are less frequently dealt with by it) of liturgiological matters. At the present time this Society is much the most active of the three mentioned. Nor is its membership, like that of the other two societies, confined to the Church of Scotland; but includes some belonging to the United Free Church of Scotland, the Scottish Episcopal Church, and the Church of England; while its very latest addition to membership is the Library of St. Benedict's Abbey, Fort Augustus. The Transactions of the Society are published annually in handsomely produced and most interesting and useful volumes, at a moderate cost. Catholic libraries interested in Scottish Ecclesiology would do well to possess themselves of these annually (and of the past numbers also); and Catholic contributions to the papers read before the Society might do much to make the ancient fanes and faith of the Catholic Church live again in the eyes of all members of the Society.[2]

By means of those three Societies an immense amount has been done to raise the minds of the ministers and people of the Church of Scotland from the condition of provincial ignorance of the Catholic view of Christianity in which they remained at the middle of the nineteenth century. Nor is it in their corporate capacity alone that they have influenced thought and feeling; many of their individual members have produced very considerable effect in this direction—notably the late Professor Cooper, who, while all his long life everywhere and always advocating and upholding high and noble views of the Church, the ministry, and the Sacraments, ever insisting upon the honor due to the Blessed Virgin Mary, and encouraging study of the lives of the saints, was, a few years before his death, raised to the highest honor his Church could confer upon him; Dr. John MacLeod of Govan, who trained a band of assistant-clergy who in their several parochial spheres have maintained his high ideals of the ministry, and in the activities of the Societies mentioned above have formed the backbone of the High-Church party; the late Duncan MacGregor, the humble and saintly minister of a little fishing-village on the Aberdeenshire coast, learned in Celtic liturgy

[2] Hon. Sec. James Wilkie, Esq., S.S.C., 108 George Street, Edinburgh.

and lore, and a profound student of the Roman Liturgy, who said his Office daily, and by his writings and lectures a quarter of a century ago upon the Celtic Church and its saints directed the mind of the Church of Scotland to the glorious heritage she had once possessed, and which, as he believed, she still was heir to; and the late Dr. George Bell, the only Doctor of Music the Church of Scotland possessed, who increased the number of Sunday celebrations of Holy Communion in his church till he had twenty-six per annum, and who, himself an ardent lover of polyphonic music, maintained for many years a kind of Missa Cantata of a very high order, including Kyrie, Gloria, Credo, Sanctus, and Agnus Dei.

As a result of such efforts as we have described, there has been a vast improvement in the general conduct of worship throughout the Scottish Church, an awakening to the value of art as a handmaid of religion, and a reaction from the Puritanism of former days. Under the labors of eminent church architects such as the late Sir Rowand Anderson, the late Dr. Honeyman, and the late Dr. MacGregor Chalmers, many beautiful churches have been built, and ancient parish churches, cathedrals, and abbeys well restored. In many, probably most, parts of the country, the narrow bigotry of a past age has disappeared, and with it the worst of the hostile feeling toward the Catholic Church. Numbers of the clergy nowadays allow that Rome has many excellent points about her faith and system; and many of the laity profess, at least, to be broadminded in the matter. The observance of the Christian Year, to a very limited extent, has not merely become common, but is expected. In some parishes the number of celebrations of Holy Communion is being gradually increased; and among those clergy at least who have any idea of the Catholic view of the Sacraments, the old-fashioned conception of the Lord's Supper is giving place to more enlightened Eucharistic doctrine.

But there is another side to the picture. Such progress as we have spoken of is progress indeed, but only up to a point. It is not inconsistent with people merely reaching a stage of more liberal-minded Protestantism, and halting there; it does not by any means necessarily lead to the Catholic Church even in the long run. The activities of the Ecclesiological Society

are not incompatible with a passive and detached interest in the antiquities of the past as mere antiquities of a dead age, which have no apparent relation to the living present. On the liturgical side, the Church of Scotland, as a whole, is still hardly abreast even of the meagre forms of worship presented in *Euchologion;* and recent attempts to move forward to types of service approximating to the spirit of the Catholic Liturgy and the Divine Office have met with many reverses. Of practically all of the excellent churches erected during the past twenty-five years, it may be said that their architectural arrangements and furnishing are far in advance of the type of service which is held in them; and even the most advanced of the ministers whose "safeness" enables them to take leading positions in the Church have apparently come to the conclusion that *Euchologion* has evolved a type of service peculiarly suited to Scottish Presbyterian mentality, while they do not seem to have any actual acquaintance with, or the slightest interest in, the historic Liturgies either of the East or of the West. Indeed, speaking more generally, one of the depressing aspects of the present condition of things is the fact that such ministers, while they believe themselves to have emerged for ever from the darkness and prejudice of the past, and to be living in a kind of final day of enlightenment, are in reality deplorably ignorant of, and supremely indifferent to the history, liturgy, life, and claims of the Catholic Church.

The historical studies engaged in by many during the closing years of the past century seem now to be severally left alone, except for a mere handful of more or less catholic-minded students; the majority devoting themselves exclusively to the so-called "problems of the day", to the dubious task of reunion with the United Free Church, and to the ceaseless iteration of the senseless cry, "Great is Diana of the Ephesians!" in its modern form of "Great is Presbyterianism, and peculiarly adapted to the genius of the Scot!" It is the sad conclusion and unwilling admission of the few who have at heart the interests of "catholicism", that the outburst of interest in, and study of, church history, liturgy, and archeology which began some fifty years ago and gave some slight promise, at least, of a parallel in Scotland to the Oxford Movement in England, has now spent itself, and a reaction set in toward

liberalism, self-complacency, and ignorant contentment with things as they are. Indeed, the complacency of those who "seem to be somewhat" in the Church is boundless, and, things being as they are, would be absurd if it were not tragic. It is difficult to avoid the distressing conclusion that the Church of Scotland has been offered an opportunity of general movement *toward* Catholicism, and that she may now be said—for the present, at least—to have rejected that opportunity: that in this regard she has, during the past fifty years, been tried and found wanting. All her outlook at the present movement—as shown, for example, in her efforts after union with the United Free Church, in her whipped-up interest in the miserable remnants of Continental Protestantism, and in her cult of Presbyterianism (regarded no longer as a form of church government, but now almost as a type of religion)—is toward elements and allies further removed than herself from the Catholic Faith and the Catholic Church. That is indeed a sad conclusion; but it is one which constitutes a challenge to all Catholics who are specially interested in Scotland, to redouble their efforts in besieging the throne of grace with prayers and Masses on behalf of the land of St. Ninian and St. Columba, St. Mungo and St. Margaret; that through their intercessions, and the pleading of the glorious Apostle St. Andrew, Scotland, which began so well in the faith, may yet be brought back ere long to the fold of the Catholic Church, and shine again with the divine radiance of the Catholic faith which once, through her, enlightened many another land: which may He deign to grant, who holds the hearts of men in the hollow of His hand, and has mercy upon whom He will have mercy.

Analecta.

ACTA PII PP. XI.

CONSTITUTIONES APOSTOLICAE.

I.

SUSPENDUNTUR INDULGENTIAE ET FACULTATES VERTENTE ANNO UNIVERSALIS IUBILAEI MDCCCCXXV.

PIUS EPISCOPUS.

SERVUS SERVORUM DEI.

AD PERPETUAM REI MEMORIAM.

Ex quo primum, non sine afflatu divino, constitutum est, ut Iubilaeum maximum hac Alma in Urbe, certo quodam annorum intervallo, haberetur, nulla unquam temporum, rerum itinerumque condicio multitudines hominum prohibuit, quominus huc per Annum Sanctum confluerent. Christifidelibus enim cuiusvis ordinis, vel ipsa imperatori regiaque dignitate ornatis, ut litterarum monumenta testantur, religioni fuit ad hanc convenire Apostolicam Sedem, ut ab Episcopo Romano Petrique successore, qui germanus doctrinae sanctae custos interpresque esset, idemque vitae supernaturalis fons purus atque integer, haurirent coram, unde in fidei communione confirmarentur et mores in vinculo perfectionis—quod est caritas—ad altiorem sanctitatem componerent. Ut igitur fideles quam plurimi et heic quaererent, quae una in Urbe invenirentur, copiosiora

pietatis expiationisque audiumenta, et principem inviolatamque Romanae Ecclesiae auctoritatem praesentes agnoscerent, decessor Noster Sixtus IV, anno MCCCCLXXIII, decrevit, ut, promulgata Iubilaei Indulgentia, iam ceterae omnes poenarum relaxationes, aut concessae aut concedendae, itemque facultates cuivis factae, extra Urbem, Apostolicae Sedis nomine atque auctoritate dispensandi absolvendique in utroque foro, per Annum piacularem conquiescerent ac suspenderentur. Ab eiusmodi quidem disciplina, quam deinceps, pro temporum rerumque varietate, decessores Nostri haud modice temperaverunt, eo minus Nobis deflectendum hodie esse censemus, quo facilius commodiusque itinera, vel creberrimorum agminum, apparari atque haberi contingit, et quo pluris religionis et societatis ipsius humanae interest, frequentissimos ad Apostolorum limina convolare peregrinos, ut arctius cum hoc unitatis catholicae centro cohaereant nobilissimosque caritatis pacisque sensus ac spiritus inter se alant ac foveant. Huc praeterea accedit, quod pium tot Romam coeuntium filiorum Nostrorum spectaculum, etsi tanto disiunguntur a Nobis terrae marisque intervallo, fieri non poterit quin acatholicos bene animatos percellat et acriore afficiat desiderio religiosae unitatis.

Itaque, auctoritate Nostra apostolica, usitatas indulgentias et facultates Nostro nomine extra Urbem exercendas, ut decessores Nostri simili in causa decreverunt, sic Nosmet per totum Anni Sancti decursum intermitti suspendique decernimus, iis tamen exceptis quas enumeraturi sumus.

Etenim ex indulgentiis, quae pro vivis concessae sunt, has, quae sequuntur, integras atque immutatas permanere volumus:

I. Indulgentias *in articulo* mortis lucrandas.

II. Eam, qua frui omnibus licet, quotquot, ad sacri aeris pulsum, *Salutationem angelicam,* aliamve pro temporis ratione precationem, recitaverint.

III. Indulgentias iis tributas qui pie templa inviserint, ubi Sacramentum augustum *quadraginta horarum* spatio adorandum proponitur.

IV. Indulgentias, quas eos lucrari decretum est, qui Sacramentum augustum, cum ad aegrotos defertur, comitentur, aut cereum vel facem per alios ferendam ea occasione mittant.

V. Indulgentiam, toties quoties lucrandam, iis concessam, qui Sacellum Portiunculae in templo S. Mariae Angelorum, prope Assisium, pietatis causa, adierint.

VI. Indulgentias, quas S. R. E. Cardinales, Apostolicae Sedis Nuntii, itemque Archiepiscopi et Episcopi in usu Pontificalium aut impertienda benedictione aliave forma usitata largiri solent.

Ceteras omnes indulgentias plenarias et partiales, aut ab Apostolica Sede directe concessas, aut ab aliis quoquo pacto concessas concedendasque ex facultate iure ipso vel peculiari indulto sibi facta, decernimus, per totum Annum Sanctum vivis nequaquam prodesse, sed tantummodo vita functis. Praesentium interea auctoritate Litterarum praecipimus ac mandamus, ut, praeter Indulgentias Iubilaei easque, quas superius singillatim excepimus, nullae praeterea aliae uspiam, sub poena excommunicationis ipso facto incurrendae aliisque poenis arbitrio Ordinariorum infligendis, publicentur, indicantur vel in usum demandentur.

Ad illud idem propositum, ad quod indulgentiarum intermissio spectat, facultates et indulta absolvendi etiam a casibus Nobis et Apostolicae Sedi reservatis, relaxandi censuras, dispensandi a votis eademque commutandi, dispensandi praeterea ab irregularitatibus et impedimentis, cuilibet quoquo modo concessa, extra Urbem eiusque suburbium, per Iubilaei Maximi decursum, suspendimus nullique suffragari volumus.

Ne tamen ab innovata praesentis temporis disciplina recedamus, haec per exceptionem decernimus:

I. Ratae sint facultates omnes per Codicem iuris canonici quovis modo concessae, exceptis facultatibus ex privilegio provenientibus, per Codicem non revocato, ut ad canones 4 et 613.

II. Ratae item firmaeque sunto facultates pro foro externo ab Apostolica Sede tum Nuntiis, Internuntiis et Delegatis Apostolicis factae, tum Ordinariis locorum et Antistitibus religiosorum Ordinum quoquo modo in subditos suos tributae.

III. Quas denique facultates S. Poenitentiaria Nostra impertire solet Ordinariis aut confessariis pro foro interno, easdem ne extra Urbem quidem suspendimus, sed ita ut erga eos dumtaxat poenitentes exerceantur, qui, quo tempore confessionem

peragunt, iudicio Ordinarii aut confessarii nequeant sine gravi incommodo Urbem adire.

Quaecumque autem his Litteris decreta continentur, ea omnia stabilia, rata, valida esse volumus et iubemus, contrariis non obstantibus quibuslibet.

Earum vero exemplis aut excerptis, etiam impressis, notarii publici cuiusvis manu subscriptis ac sigillo alicuius in ecclesiastica dignitate constituti munitis, eandem volumus haberi fidem, quae haberetur praesentibus si essent exhibitae vel ostensae.

Nulli igitur liceat hanc paginam Nostrae suspensionis, declarationis, voluntatis infringere vel ei, ausu temerario, contra ire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, die v mensis iulii anno MDCCCCXXIV, Pontificatus Nostri tertio.

O. CARD. CAGIANO, *S. R. E. Cancellarius.*

O. CARD. GIORGI, *Poenitentiarius Maior.*

RAPHAËL VIRILI, *Protonotarius Apostolicus.*

IOANNES ZANI CAPRELLI, *Protonotarius Apostolicus.*

L. ✠ P.

II.

POENITENTIARIIS ALIISQUE IN URBE CONFESSARIIS FACULTATES EXTRAORDINARIAE PRO ANNO IUBILAEI CONCEDUNTUR.

PIUS EPISCOPUS.

SERVUS SERVORUM DEI.

AD PERPETUAM REI MEMORIAM.

Si unquam alias decuit Romanum Pontificem boni Pastoris partes agere, at hodie in primis decet, cum, Iubilaeo Maximo indicto, fideles eos omnes, qui proximo anno in Almam hanc Urbem convenient, romanosque item cives, ad admissa eluenda, ad vitiorum emendationem et ad Christi Iesu spiritum denuo copiosiusque sumendum excitari oportet atque adiuvari. Etenim animatae melius parataeque filiorum voluntati congruit ut largior respondeat communis omnium Patris misericordia, atque ut idem, Samaritani hominis more, vulneribus, animis peccatum misere inflixerit, Apostolicae potestatis caritatisque

remedia studiosissime adhibeat. Ne quis igitur ad removendas a conscientia sua labes seque in gratiam amicitiamque Dei reconciliandum ullam a Nobis providentiam desideret, Confessariorum in Urbe per Annum Sanctum, quemadmodum Decessores Nostros simili in causa fecisse constat, amplificandam dilatandamque muneris potestatem censemus. Ut autem caveamus ne qua de limitibus usque facultatum dubitatio incidat, has perspicuitate describi ordinarique quam maxima per praesentes Litteras volumus. Itaque motu proprio certaque scientia ac de apostolicae potestatis plenitudine, ea quae sequuntur de confessariis in Urbe et suburbio, anno Iubilaei vertente, deputandis deque extraordinaria potestate iisdem attribuenda praescribimus ac decernimus.

Dilecto filio Nostro Cardinali Poenitentiario Maiori commitimus ac demandamus, ut, praeter eos, qui nunc sunt, trium Basilicarum Lateranensis, Vaticanae et Liberianae poenitentiarios minores ordinarios atque extraordinarios, pro Basilica etiam S. Pauli, Via Ostiensi, ad totum Annum Sanctum similes poenitentiarios designet, praetereaque alios, tam in memoratis quattuor Basilicis, quam in reliquis quoque sive saecularium sive regularium ac praesertim in variarum nationum per Urbem ecclesiis, novos similiter poenitentiarios deputet et abunde multiplicet.

Quibus poenitentiariis minoribus, sive ordinariis sive extraordinariis, sive iam exsistentibus sive a dilecto filio Nostro Cardinali Poenitentiario Maiore deligendis, concedimus, ut per Annum Sanctum possint, pro foro conscientiae in actu sacramentalis confessionis et per se ipsi tantum, absolvere quoslibet poenitentes non solum a quibusvis censuris et peccatis Romano Pontifici aut Ordinario a iure reservatis, sed etiam a censura ab homine seu a quovis iudice lata, cuius tamen absolutio in foro externo non suffragabitur.

At hisce amplissimis facultatibus non utantur nisi normis exceptionibusque servatis, quae sequuntur:

I. Ne absolvant, nisi in adiunctis atque ad praescriptum can. 2254 Codicis iuris canonici, illos, qui irretiti sint aliqua censura Romano Pontifici specialissimo modo reservata, aut secretum S. Officii, alterumve secretum simile in quavis alia S. Congregatione, Tribunali vel Officio Curiae Romanae im-

positum, violaverint, aut in censuram aliquam inciderint, quam Pius X, Constitutione *Vacante Sede Apostolica,* ipso facto incurrendam decrevit. Possint tamen absolvere confessarium, reum absolutionis proprii complicis in peccato turpi semel aut bis tantummodo attentatae contra vetitum canonum 884 et 2367, impositis tum remotione occasionis relapsus, tum obligatione non audiendi neque absolvendi, in posterum, proprium complicem nisi secus periculum immineat infamiae aut scandali, tum denique onere eum ipsum monendi, si redierit, attentatas absolutiones invalidas fuisse.

II. Similiter ne absolvant, nisi ad praescriptum can. 2254, praelatos cleri saecularis ordinaria iurisdictione in foro externo praeditos, superioresque maiores Religionis exemptae, qui in excommunicationem speciali modo Romano Pontifici reservatam publice inciderint.

III. Haereticos vel schismaticos, qui fuerint publice dogmatizantes, ne absolvant, nisi ii, abiuratis saltem coram ipso confessario haeresi vel schismate, scandalum, ut par est, reparaverint. Ad natos in haeresi quod attinet, si dubitetur de facto vel validitate baptismi in secta collati, eiusmodi acatholici, ante absolutionem, ad E.mum Cardinalem Vicarium remittantur.

IV. Pariter ne absolvant eos, qui sectis vetitis, massonicis aliisve id genus nomen dederint, etiamsi occulti sint, nisi scandalum reparaverint et a quavis activa cooperatione vel favore suae cuiusque sectae praestando cessaverint; ecclesiasticos et religiosos, quos sectae adscriptos noverint, ad can. 2336 § 2, denuntiaverint; libros, manu scripta et signa, quae eandem sectam respiciant, quotiescumque adhuc retinent, absolventi tradiderint, ad S. Officium quamprimum caute transmittenda, aut saltem, si iustae gravesque causae id postulent, destruenda; impositis, praeterea, pro modo culparum, gravi poenitentia salutari et frequenti sacramentali confessione.

V. Qui bona vel iura ecclesiastica sine venia acquisiverint, ne absolvantur nisi aut iis restitutis, aut compositione quam primum ab Ordinario vel ab Apostolica Sede postulata, aut saltem promissione sincere facta eandem compositionem postulandi.

VI. Si autem censurae, quibus poenitentes adstringuntur, publicae in locis, ubi ii commorati sunt, vel nominatim declara-

tae sint, aut delictum ad iudicem fori externi iam sit deductum, rei a poenitentiariis eiusmodi minoribus absolvi poterunt in foro conscientiae et sacramentali tantum, dummodo sint sincere parati quodvis mandatum demisse accipere fideliterque implere, itemque reparare scandalum; admoneantur tamen de libello S. Poenitentiariae Apostolicae omnino submittendo. Scilicet confessarii post absolutionem conficiant libellum supplicem, expressis nomine, cognomine ac dioecesi poenitentis et casu eiusmodi censurae publicae subiecto, et subtus scribant testimonium absolutionis ab eadem censura concessae, eundemque poenitentem dirigant ad Officium S. Poenitentiariae Apostolicae, ut recipere possit Rescriptum in forma *missi*, vel *remissi* absoluti, secundum praxim eiusdem Officii.

VII. Possint iidem poenitentiarii omnia et singula vota *privata*, etiam Sedi Apostolicae reservata, iurata quoque, dispensando commutare in alia pia opera, ex iusta ac probabili causa. Votum autem castitatis perfectae et perpetuae, etsi ab origine publice emissum sit in professione religiosa tam simplici quam sollemni, subinde tamen, aliis huius professionis votis dispensatis, firmum atque integrum manserit, similiter possint, gravi et probabili de causa, in alia pia opera commutando dispensare. Nullatenus tamen ab eodem illos dispensent, qui vi Ordinis Sacri ad legem caelibatus tenentur, etiamsi ad statum laicalem redacti sint. A commutandis vero votis cum praeiudicio tertii, se abstineant, nisi is, cuius interest, libenter expresseque consenserit. Votum denique non peccandi, aliave poenalia vota ne commutent, nisi in opus, quod, non minus quam votum ipsum, a peccato refrenet atque arceat.

VIII. Dispensare possint, in foro conscientiae et sacramentali tantum, a quavis irregularitate ex delicto prorsus occulto; item ab irregularitate ex homicidio voluntario aut abortu, de qua in can. 985, 4°; sed ad hoc unice, ut poenitens Ordines iam susceptos sine infamiae vel scandali periculo exercere queat.

IX. Dispensare item possint, pro foro conscientiae et sacramentali tantum, ab occultissime dissimulato impedimento consanguinitatis in tertio vel secundo gradu collaterali, etiam attingente primum, quod ex generatione illicita proveniat, solummodo ad matrimonium sanandum, non ad contrahendum.

X. Sive autem de matrimonio contracto agatur sive de contrahendo, dispensare possint ab occulto criminis impedimento, neutro tamen machinante; iniuncta, in primo casu, privata renovatione consensus, secundum can. 1135; imposita, in utroque, salutari, gravi diuturnaque poenitentia.

XI. Ad visitationem quod attinet quattuor Patriarchalium Basilicarum, poenitentiarii, cum singulis exteris, qui vel ob paupertatem vel ob aliam gravem causam in Urbe consistere tamdiu nequeant, dispensare possint vel contrahendo et reducendo ad tres saltem dies visitationes, alioquin decies repetendas, vel has, pro suo prudenti arbitrio, in alia pia opera commutando. Cum singulis autem civibus incolisque Urbis et suburbii, qui, morbo aliove legitimo impedimento detenti, memoratas Basilicas invisere nequeant, viginti praescriptas visitationes in alia pia opera, quae ab ipsis impleri possint, dispensando commutent. Poenitentiarii tamen sciant, se conscientiam suam oneraturos, si inconsulto et sine iusta causa tam exteros quam romanos cives incolasve ex eiusmodi visitationibus exemerint. Quos vero recte a visitationibus dispensaverint, iis ne indulgeant, ut preces ad mentem Nostram fundendas, quae a visitatione separari quidem possunt, praetermittant; in aegrotantium tantum commodum liceat eas imminuere aut commutare.

XII. Ab obligatione praescriptae confessionis, quam ad adimplendam nec invalida nec annua ex praecepto confessio sufficit, nullum ne exsolvant, etiamsi hunc materiam necessariam non esse allaturum aut praevideant aut sciant.

XIII. Ad S. Communionem quod attinet, nefas esto eiusmodi praescriptum in alia pia opera commutare, nisi de aegrotis agatur qui ab ea suscipienda prorsus impediantur. Volumus autem, Iubilaei causa, eam sufficere, quae per modum viatici ministratur; minime vero eam, quae in Paschate peragenda praecipitur. Qui tamen Paschale praeceptum misere neglexerit, possit is deinde una Communione utrique obligationi satisfacere.

XIV. Hisce omnibus, quas memoravimus, facultatibus volumus uti non modo poenitentiarios, de quibus in harum Litterarum exordio diximus, sed etiam singulos S. Poenitentiariae Praelatos, atque Officiales ex utraque sectione, modo sint in Urbe ad audiendas fidelium confessiones habitualiter adpro-

bati; singulos Urbis suburbiique parochos; rectores et confessarios, a Vicariatu adprobatos, ecclesiarum nationalium, praetereaque nonnullos confessarios pro praecipuis celebrioribusque Urbis templis designandos, quorum omnium sedi confessionali tabella affigatur, in qua verba inscripta sint POENITENTIARIUS SANCTI IUBILAEI. Praeterea ut religiosorum virorum utilitati uberius consulamus, easdem facultates tribuimus, pro Ordinibus Congregationibusque exemptis, aliquibus ex iis confessariis, quos Superiores pro subditis tantum adprobaverint ad formam can. 518 et secundum extensionem in can. 514 § 1 descriptam; Superioris quidem erit, in unaquaque domo unum alterumve in individuo deputare: qui tamen ex hac sola deputatione non poterunt facultatibus, de quibus supra, uti erga fideles domui ac Religioni extraneos.

XV. Poenitentiarii ac confessarii, ut supra deputati, sciant, posse se descriptis facultatibus uti cum omnibus fidelibus Ecclesiae tam Occidentalis quam Orientalis, qui ad confitendum apud ipsos accedant ea mente et voluntate, sincera quidem et firma, ut Iubilaei veniam lucrentur; at non posse uti denuo cum iis poenitentibus, qui indulgentiam—quam acquiri pluries licet in defunctorum suffragium, iteratis operibus praescriptis—iam semel lucrati sint.

XVI. Uti iisdem facultatibus poterunt etiam extra ecclesiam cui addicti sunt, si quando contingat eos alibi confessiones excipere, servatis can. 908-910 et de consensu rectorum ecclesiarum. Caveant tamen—in quo graviter eorum conscientiam oneramus—ne ecclesiam propriam neglegant, ut aliis inserviant.

Cum autem, ad maiora animarum lucra anno isto salutaris expiationis comparanda, intersit operarios multiplicari, omnibus quoque confessariis adprobatis ad annum ab E.mo Cardinali Vicario Nostro in spiritualibus generali, itemque reliquis omnibus confessariis regularibus exemptis, quos Superior tantummodo suus pro sodalibus Religionis omnibusque extraneis in religiosa domo diem noctemque commorantibus adprobaverit—intra fines tamen temporis, loci ac personarum in concessione adprobationis designatos—has, quae sequuntur, tribuimus extraordinarias facultates:

1° Absolvere possint, per se ipsi tantum et in foro dumtaxat conscientiae et sacramentali, eos, qui apud ipsos confiteantur, a

quibusvis ecclesiasticis censuris, etiam speciali modo a iure Romano Pontifici reservatis, aut Ordinario reservatis, dummodo publicae non sint, itemque ab omnibus peccatis excessibusque quantumlibet gravibus, etiam Apostolicae Sedi reservatis, iniunctis tamen salutaribus poenitentiis aliisque de iure iniungendis, servatisque potissimum in hac absolutione impertienda normis atque exceptionibus, quae supra, sub nn. I-V, pro poenitentiariis minoribus praescriptae sunt.

2° Omnia et singula vota privata, etiam iurata, dispensare possint, commutando in alia pia opera, ex iusta et probabili saltem causa, exceptis iis privatis votis quae can. 1309 Apostolicae Sedi reservantur, itemque exceptis votis publice emissis in susceptione Ordinis sacri aut in professione religiosa tam sollemni quam simplici, et iis, quorum aut dispensatio vergeret in detrimentum tertii aut commutatio minus arceret a peccato quam ipsum votum.

3° Dispensare possint circa visitationes quattuor Basilicarum easque commutare eodem modo ac poenitentiariis conceditur sub n. XI.

4° Si quas autem facultates ab Apostolica Sede per S. Poenitentiariam aut alio legitimo modo impetraverint aut per Annum Sanctum impetrabunt, eae firmae atque immutatae sunto.

5° De usu facultatum, quas supra sub nn. 1-3 concessimus, ea valeant ac serventur, quae pro poenitentiariis minoribus n. XV constituimus.

Nihil reliquum est, nisi ut poenitentiarios et confessarios, quibus extraordinarias facultates istas de Apostolica benignitate largiti sumus, vehementer moneamus, patienti animo caritatisque pleno eos omnes excipiant, qui Domino reconciliari cupient et caelestibus frui thesauris, quos Sancta Mater Ecclesia per totum Iubilaei annum cuivis reserat.

Praesentes autem Litteras volumus firmas exsistere et fore, earumque exemplis atque excerptis, manu tamen alicuius notarii publici subscriptis ac sigillo viri in ecclesiastica dignitate constituti munitis, eandem adhiberi fidem, quae hisce Litteris adhiberetur, si exhibitae forent vel ostensae. Contrariis non obstantibus quibuslibet.

Nulli igitur liceat paginam hanc Nostrae concessionis, declarationis et voluntatis infringere vel ei, ausu temerario, contra ire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum, die XV mensis iulii, anno MDCCCCXXIV, Pontificatus Nostri tertio.

O. CARD. CAGIANO, *S. R. E. Cancellarius.*

O. CARD. GIORGI, *Poenitentiarius Maior.*

RAPHAËL VIRILI, *Protonotarius Apostolicus.*

IOANNES ZANI CAPRELLI, *Protonotarius Apostolicus.*

L. ✠ P.

III.

INDULGENTIAE ANNI IUBILAEI MDCCCCXXV CONCEDUNTUR MONIALIBUS ALIISQUE STABILI IMPEDIMENTO DETENTIS CUM OPPORTUNIS FACULTATIBUS CIRCA ABSOLUTIONES ET VOTORUM COMMUTATIONES.

PIUS EPISCOPUS.

SERVUS SERVORUM DEI.

AD PERPETUAM REI MEMORIAM.

Apostolico muneri, quo divinitus fungimur, flagrantissimaeque caritati, qua universum dominicum gregem, Nobis commissum, complectimur, consentaneum profecto est, idemque cum more institutoque decessorum Nostrorum apprime congruens, ut—postquam, per Constitutiones ante editas, praesentissima expiationis remedia salutisque adiumenta iis omnibus paravimus ac providimus, quibus aut Romae incolis aut advenis facultas non deerit statutis condicionibus parendi, ut propositam sibi plenissimam Iubilaei veniam assequentur—iam ceteris longe plurimis prospiciamus, qui non una de causa impedientur quominus aut Romanam peregrinationem suscipiant aut praescriptas quattuor Basilicarum visitationes instituant. Eos intelligi volumus, qui cum intra claustralia saepta vivant vel in hostium potestate versentur custodiaque publica detineantur vel corporis infirmitate laborent, prohibentur prorsus ne imperata, Iubilaei causa, expiandis animis opera adgrediantur ac perficiant. Quorum condicioni aut calamitati officium benignitatis Nostrae deesse nolumus, eo vel magis quod

Nobis spondemus futurum, ut coniunctis eorundem precibus, quibus promerita accedant sive innocentis vitae in divinis rebus contemplandis virtutibusque religiosis exercendis traductae, sive castigationis aegrotationisque, poenitentiae spiritu, toleratae, illa a Deo bona catholico nomini obveniant, quae ut ab omnibus flagitarentur, indicendo Iubilaeo maximo mentem esse Nostram aperte declaravimus.

Itaque concessionis huius Nostrae, ex qua Iubilaei veniam lucrari—ita, quemadmodum mox dicemus—ii etiam possint, quibus sepulcra Apostolorum et Patriarchales Urbis Basilicas adire non liceat, participes dumtaxat sunto:

I. In primis moniales omnes, quae in coenobiis degunt sub claustri perpetui disciplina; item quae in iisdem monasteriis aut probandae et postulantes sunt aut tirocinium exercent aut educationis aliave legitima de causa, etsi per maiorem tantummodo anni partem, commorantur. Neque excipi volumus mulieres earum contubernales, quae, famulatus vel stipis colligendae gratia, saepta religiosa egrediuntur.

II. Omnes religiosae Sorores, scilicet votorum simplicium, quae ad Congregationem pertineant iuris sive pontificii sive dioecesani, quamquam severiore claustri lege non adstringuntur, una cum suis novitiis, probandis, atque educandis quellis —semiconvictricibus quoque, ut aiunt, non tamen externis—, aliisque communi cum ipsis mensa utentibus, domicilio vel quasi domicilio.

III. Pariter Oblatae, seu piae feminae, vitae societate coniunctae, etiamsi vota non emittant, quarum tamen Instituta ab Ecclesiastica auctoritate vel ratione stabili vel ad experimentum probata sint, una cum suis novitiis, probandis, puellis educandis aliisque communi cum ipsis contubernio utentibus, ut de Congregationibus religiosis no. II diximus.

IV. Omnes feminae ad quemvis Tertium Ordinem Regularem pertinentes, quae sub uno eodemque tecto, cum approbatione ecclesiastica, communiter vivunt, itemque, ut supra, omnes earum contubernales.

V. Puellae et mulieres in gynaeceis seu Conservatoriis degentes, quamvis non sint Monialibus, Sororibus religiosis, Oblatis Tertiariisve concreditae.

VI. Anachoretae et Eremitae, non ii quidem, qui nullis adstricti clausurae legibus vel communiter vel solitarii sub Or-

dinariorum regimine certisque legibus obtemperantes vivunt; sed ii, qui in continua—licet non omnino perpetua—clausura et solitudine deditam contemplationi vitam agunt et monasticum aut regularem Ordinem profitentur, ut Cistercienses Reformati B. M. V. de Trappa, Eremitae Camaldulenses et Carthusiani.

VII. Christifideles utriusque sexus, qui captivi in hostium potestate versantur, aut in carcere custodiuntur aut exsilii poenas deportationisve luunt aut apud poenales domos ad opus damnati reperiuntur; item ecclesiastici vel religiosi viri, qui in coenobiis aliisve domibus, emendationis gratia, detinentur.

VIII. Christifideles utriusque sexus, qui morbo vel imbecilla valetudine prohibentur, quominus, intra Iubilaei annum, aut Urbem adeant aut in Urbe praescriptas Patriarchalium Basilicarum visitationes instituant; qui in nosocomiis, conducti vel sponte ipsi sua, aegrotantibus, continuatâ operâ, adsunt; item operarii, qui cotidiano sibi victum labore comparantes, nequeunt se ab eo per tot dies atque horas abstinere; senes denique, qui septuagesimum aetatis suae annum excesserint.

Istos igitur omnes et singulos monemus vehementerque hortamur, ut quam Christus Redemptor, qui delere vult iniquitates nostras, per Ecclesiam ipsis occasionem opportunitatemque misericorditer offert animi, piaculari anno, expiandi atque ad sanctiorem vitam provehendi, eam ne neglegant neve praetermittant. Sua quisque admissa sincere perscrutantes et non sine gemitu ploratuque dolentes saluberrimo Poenitentiae Sacramento eluant congruisque castigationibus expient; tum caeleste participent epulum, ea quidem reverentia et fide et caritate, ut ad vivendum angelorum more inde prompti redeant ac parati. Interea Dominum Iesum Christum, quem pectore exceperint, ad mentem Nostram enixe orent; idque potissimum flagitent, ut, depulsis dissensionum discidiorumque causis, mansuram pacem inter populos conciliet, itemque cum ad Ecclesiam suam, caelestium effusione gratiarum, avulsos revocet filios, tum sanctissimam eam regionem, quam Ipse sudoribus suis excoluit et sanguine suo consecravit, ne sinat violari ac contaminari atque in Crucis suae inimicorum dominatum incidere. Visitationi autem quattuor Urbis Basilicarum alia religionis, pietatis caritatisque opera iidem sufficiant, quae Ordina-

rius per se ipse vel per prudentes confessarios, pro condicione et valetudine singulorum ac pro loci temporisque rationibus, iniunxerit.

Itaque omnipotentis Dei misericordia et beatorum Apostolorum Petri et Pauli auctoritate confisi, iis omnibus et singulis, quos supra memoravimus, vere poenitentibus et intra Annum Sanctum rite confessis ac sacra synaxi refectis, Deumque, ut supra diximus, ad mentem Nostram orantibus, omnia denique implentibus alia iniungenda opera in locum visitationum, ac, vel inchoatis tantum iisdem operibus si morbus periculosus oppresserit, plenissimam omnium peccatorum indulgentiam, veniam et remissionem, etiam bis intra Anni sancti decursum si iniuncta opera iteraverint, haud secus ac si praescripta communiter ceteris omnibus explevissent, de Apostolicae liberalitatis amplitudine largimur atque concedimus.

Porro liceat unicuique eorum, quos supra memoravimus, sibi confessarium eligere a suo Ordinario ad praescripta Codicis approbatum, cui, vi praesentis Constitutionis, pro confessione dumtaxat ad lucrandum Iubilaeum instituta, concedimus, ut, sine detrimento earum facultatum, quas forte alio titulo exercere possit, personas supra dictas in foro sacramentali tantum absolvere queat a quibusvis censuris et peccatis etiam Apostolicae Sedi speciali modo, non tamen specialissimo modo, reservatis, excepto casu haeresis formalis et externae, impositis salutari paenitentia aliisque secundum canonicas sanctiones rectaeque disciplinae regulas iniungendis. Confessario, quem monialis sibi elegerit, potestatem facimus dispensandi a votis privatis quibuslibet, quae ea ipsa post professionem sollemnem nuncupaverit quaeque regulari observantiae minime adversentur. Confessarios autem supra memoratos volumus etiam dispensando commutare posse omnia vota privata, quibus Sorores in Congregatione votorum simplicium, Oblatae, Tertiariae regulares, puellae et mulieres communibus domibus vitam agentes, sese obstrinxerint, iis votis exceptis quae Nobis et Apostolicae Sedi reservata sint: factaque commutatione, a votorum etiam iuratorum observatione absolvere.

Hortamur autem venerabiles fratres Episcopos aliosque locorum Ordinarios, ut, ad apostolicae Nostrae benignitatis exemplum, eligendis ad praesentium effectum confessariis impertiri ne recusent facultatem absolvendi a casibus qui ipsis Ordinariis reservati sint.

Harum interea decreta et iussa Litterarum rata, valida, firma in omnes partes esse et fore decernimus, contrariis non obstantibus quibuslibet. Volumus denique ut harum Litterarum exemplis vel excerptis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate constituti munitis, eadem prorsus adiungatur fides, quae ipsis praesentibus adhiberetur, si forent exhibitae vel ostensae.

Nulli igitur hominum liceat paginam hanc Nostrae declarationis, concessionis, derogationis et voluntatis infringere vel ei ausa temerario contra ire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datur Romae apud Sanctum Petrum, die XXX mensis iulii anno MDCCCCXXIV, Pontificatus Nostri tertio.

O. CARD. CAGIANO, *S. R. E. Cancellarius.* — O. CARD. GIORGI, *Poenitentiarius Maior.*

RAPHAËL VIRILI, *Protonotarius Apostolicus.*

IOANNES ZANI CAPRELLI, *Protonotarius Apostolicus.*

L. ✠ P.

SACRA POENITENTIARIA APOSTOLICA.

MONITA

DE USU FACULTATUM CONFESSARIIS PER ANNUM SANCTUM TRIBUTARUM DEQUE RATIONE INDULGENTIAE IUBILAEI LUCRANDAE, AD NORMAS CONSTITUTIONUM BENEDICTI XIV ET LEONIS XIII EXARATA, AUCTORITATE SSMI D. N. PII PP. XI AD HODIERNAM DISCIPLINAM ACCOMMODATA EIUSQUE IUSSU EDITA.

Constitutione Apostolica *Si unquam,* die XV huius mensis lata, poenitentiariis minoribus aliisque in Urbe et suburbio confessariis facultates tribuuntur sane amplissimae, quibus adeptio iubilaris veniae facilior tutiorque reddatur. Summopere autem interest ut iidem poenitentiarii et confessarii facta sibi potestate prudenter utantur, ne tantarum largitio gratiarum eâ vi eoque careat effectu, quem Sancta Mater Ecclesia indicendo piaculari anno sibi misericorditer proposuit.

Vestigia igitur decessorum suorum persecutus, qui huic necessitati sapientissime superiore aetate consuluerant, SS. D.

N. Pius Papa XI decrevit, eorum, monita, ad praesentem disciplinam accommodata, prouti infra exponuntur, retinenda esse et singulis, sive Ordinariis sive confessariis ecclesiarumque rectoribus, accurate servanda.

I. Confessarii praediscant ac memoriâ teneant indicem peccatorum, censurarum, poenarum impedimentorumque omnium, quorum absolutio vel dispensatio in facultatibus sibi concessis non comprehenditur; si qua autem eiusmodi occurrerint, meminisse eos oportet, non aliter posse se poenitenti providere, quam iis religiose servatis quae Codex praescribit can. 2254, 2290, 1045 § 3; servato praeterea—si confessarii non sint ex poenitentiariis pro Iubilaeo deputatis—can. 990 § 2.

II. Attendant praecipue, facultates extraordinarias sibi tributas exercere se valide posse tantummodo erga poenitentes qui confessionem peragant ad iubilaeum lucrandum praescriptam, atque unice in confessione sacramentali, nisi aliud concessio ipsa ferat. Ad locum autem quod attinet, quo licite vel etiam valide iubilarem confessionem audiant, servent tum Codicis praescripta, tum Ordinarii loci mandata, tum denique ea quae in ipso facultatum suarum indice statuta sunt.

III. Sua cuique, iubilaei causâ confitenti, sacramentalis poenitentia imponatur ad normas a theologis communiter traditas; nec ab ea imponenda, ut quae sacramenti integritatem compleat, idcirco confessarii se abstineant, quia poenitentem tam bene dispositum animatumque invenerint, ut coniicere sibi iure liceat, eum plenissimam iubilaei veniam esse consecuturum. Nec in sacramentalem satisfactionem opera aliunde iniuncta, etiam pro ipso iubilaeo, poenitenti imperent, nisi quo casu, spectata eius fragilitate, aliter provideri omnino nequeat.

IV. Si quis in occultas censuras ob partem quoquo modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit: aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

V. Si quando agatur de publicis censuris, quarum absolutio est poenitentiariis minoribus commissa, hi iniungendae satisfactioni haud aliter consulant, quam secundum praxim Poenitentiariae Apostolicae; ad huius vero Officium poenitentem

dirigant cum suo de impertita a se censurae absolutione testimonio, in quo quidem poenitentis nomen, cognomen, dioecesim et censuram, inquam inciderat, publicam, cum plena eius venia, conscripserint. Officium autem S. Poenitentiariae poenitentem ad Ordinarium remittet, tradito Rescripto, quo testificabitur illum fuisse a publica eiusmodi censura in foro sacramentali absolutum, ut possit, ad can. 2251, haberi tamquam absolutus in foro externo. Teneatur tamen poenitens, sub poena reincidentiae, parere reliquis Ordiniarii mandatis, cui religioni esto clementius mitiusque cum reo agere, quem publice in romana peregrinatione poenituit.

VI. Eos qui, ad finem quoquo modo malum, monialium clausuram violaverint, in casibus etiam occultis, prohibeant nomine Apostolicae Sedis quominus in posterum ad illud monasterium eiusque ecclesiam accedant, moneantque praeterea, eos ita a censuris absolutos esse, ut, si prohibitionem neglexerint, in easdem eo ipso relabantur. Quodsi, pro poenitentis et rerum locorumque adiunctis, imponi ac servari ea prohibitio nequeat, consulatur E.mus Cardinalis Poenitentiarius Maior, qui, pro sua prudentia, quotiescumque necessitas id postulare videbitur, ea in re dispensabit.

VII. Religiosos vero, qui suam, mulieres introducendo, clausuram, similiter ad finem graviter malum, violaverint, ita a censuris, in quas iidem inciderint, absolvant, ut firma atque integra consistat officii et vocis activae ac passivae privatio, qua forte, ad can. 2342, 2°, in poenam mulctati iam sint.

VIII. A lectione librorum prohibitorum, eorum praesertim qui in can. 2318 § 1 sub excommunicationis poena vetantur, ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario ipsi aut alii, qui facultatem eosdem retinendi habeat, ante absolutionem tradiderit; sin minus, se eos, cum primum potuerit, destructurum aut traditurum, serio promiserit.

IX. Religiosos, apostatas a religione, ab excommunicatione can. 2385 lata ne absolvant, quamdiu extra Ordinem permanserint; attamen, si ii firmum habeant propositum ad religionem suam redeundi, congruo iisdem praefinito ad id exsequendum tempore, in foro interno absolvant, ea condicione ut in censuram recidant si intra praefinitum tempus ad religionem non redierint. At ii moneantur, se, quamdiu extra suae religionis

domum commorentur, ab actibus legitimis ecclesiasticis excludi, privilegiis omnibus suae religionis privari, Ordinario loci commorationis subiici, atque obnoxios esse, etam postquam redierint, aliis poenis in can. 2385 statutis. Quotiescumque vero agitur de illo agressu, de quo in can. 646, si poenitens, rite dispositus, in foro interno absolvi potuit, remittatur, eo prorsus modo qui n. V describitur, ad Officium S. Poenitentiariae, a quo, ab opportuna remedia, ad Supremam Congregationem S. Officii deferendus erit.—Religiosus autem fugitivus, etiamsi ex Constitutionibus suae religionis in excommunicationem inciderit, absolvi, rite dispositus, in foro interno poterit, imposita obligatione ad religionem quam primum redeundi, eadem ratione eademque sub reincidentiae poena, ac pro apostatis a religione cautum est: praeterea, si sit in sacris, ea lege, ut suspensionem observet can. 2386 statutam.

X. Quodsi eiusmodi vel a religione apostatae vel fugitivi dixerint, velle se, ante quam ad religionem suam revertantur, poenarum mitigationem a Superioribus impetrare, in hoc quidem casu ne absolvantur, sed ad Superiores suos remittantur.

XI. Clerici in sacris Ordinibus constituti, qui delictum patraverint de quo in can. 2388, quotiescumque rite dispositi et scandalum reparare parati animo sunt, poterunt quidem absolvi, sed per S. Poenitentiariam, ut n. IX dicitur, ad S. Officium, tamquam irregulares, remittendi sunt.

XII. Etiamsi omnes Christi fideles, cuiusvis ordinis et gradus, ad Almam hanc Urbem, lucrandi iubilaei causa, advocentur atque invitentur, nulli tamen putent sibi datam, eorum, quorum interest, venia vel consensu posthabitis, adeundae Urbis libertatem. Itaque uxores et viri caveant, ne sua peregrinatio gravia familiae incommoda afferat; invitos, vicissim, parentes filii ne deserant. Episcopi ab dioecesi sua ne discedant, si qua gregi detrimenta metuant; sacerdotes ac reliqui de clero ne romanum iter ingrediantur, nisi Curia eos sua litteris munierit; religiosis, denique, peregrinari non licebit, nisi venia legitime a Superioribus impetrata, quos tamen dedeceat nimium se morosos praestare ac difficiles, et hortationem Benedicti XIV neglegere, qui in Litt. Enc. *Apost. Const.*, die 26 mensis iunii anni 1749 datis, § 7, "hac in re benigniores" eos futuros fuisse confidere se declarabat.

XIII. Confessio et Communio ad lucrandam piacularis Anni veniam imperatae nihil refert utrum visitationibus quattuor Basilicarum antecedant, an interponantur vel succedant; unum refert et necesse est, ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae, ad can. 925 § 1, compleatur. Si quis igitur post confessionem peractam, ultimo nondum completo opere, in letale rursus inciderit, iteret confessionem oportet, si sacram synaxim debet adhuc suscipere; secus, satis erit, ut, actu contritionis perfectae elicito, cum Deo reconcilietur.

XIV. Visitationes quattuor Basilicarum iis, qui e sententia canonis 91, *incolae* sunt vel *advenae* intra Urbem aut intra fines paroeciarum quae in suburbio comprehenduntur, *vicies* peragendae sunt; *decies,* contra, omnibus, qui partes agri romani iis paroeciarum terminis finitimas incolunt, ut ceteris peregrinis.

XV. Ex decreto a Suprema Congregatione S. Officii lato die 26 mensis ianuarii anni 1911, quod can. 923 confirmatum est, praescriptae quattuor Basilicarum visitationes—nec refert quo ordine fiant—peragi queunt "a meridie diei praecedentis usque ad mediam noctem quae statutum diem claudit", licet concessionis documentum aliud sonare videatur, facta horarum supputatione secundum can. 33 § 1. Completa igitur quartae Basilicae visitatione, licebit, ut patet, a meridie et deinceps eiusdem Basilicae visitationem iterare, ad inchoandam seriem visitationum insequentis diei. Necesse, ceteroqui, non est invisentibus, ut per Portam Sanctam in Basilicas ingrediantur aut de iis exeant; immo etiam, Basilicis clausis vel aditu ad eas quavis de causa impedito, satis erit ad earundem fores vel gradus Deum exorare. At visitatio pia ac devota sit oportet, idest facta animo Deum colendi; quem quidem animum ipsa exterior reverentia aliquo modo patefaciat.

XVI. Praeter Basilicarum visitationes, ad Indulgentiam Iubilaei lucrandam preces quoque praescribuntur pro Sanctae Matris Ecclesiae exaltatione et ad mentem Summi Pontificis, scilicet ad eos fines, quos Romanus Pontifex edixit, praecipue in Bulla Indictionis, velle se a Christi fidelibus Deo commendari. Quae quidem preces, quamvis in singulis visitationibus iterari pie soleant, ab his tamen seiungi possunt; neque hoc precum officio atque onere exsolvitur quisquis ex peculiari indulto aut ex commissa Ordinariis confessariisve facultate a

complendo statuto visitationum numero sit legitime dispensatus, etsi non cogitur toties preces iterare quot numero fuerint condonatae visitationes. Sufficit, ceteroqui, implicite et generatim ad mentem Romani Pontificis orare, oratione non quidem mentali, sed vocali, pro fidelium arbitrio deligenda, ut can. 934 § 1 edicitur, vel alternis cum socio; ex communi autem sententia officio huic satisfacit quicumque orationem dominicam, salutationem angelicam et doxologiam quinquies recitaverit. Mutis canone 936 consulitur.

XVII. Cum Ss.mus D. N. Pius Pp. XI benigne concesserit, ut in Urbe et suburbio quicumque semel Iubilaei indulgentiam sibi acquisiverit, is possit deinde animis defunctorum expiandis toties eam lucrari quoties iniuncta opera perfecerit, eam iterum iterumque profecto lucrabitur quisquis iterum iterumque opera praestiterit aut in Bulla Indictionis imperata aut, vi supervenientis Indulti vel dispensationis commutationisve legitimae, iis ipsis suffecta, sive praestare ante ad Bullae Indictionis praescriptum coeperit, deinde ad indulti formam perrexerit, sive ante ad unius indulti, deinde ad posterioris indulti, etiam diversi, formam praestiterit. Si quod autem supervenerit indultum, quo visitationum numerus, ab initio praescriptus, ad minorem redigatur, qui hunc nondum attigerit, visitationes ante peractas ad complendum numerum imputet; qui, contra, numerum ita imminutum iam attigerit aut excesserit, unam saltem novam quattuor Basilicarum visitationem, ut indulto fruatur, adiungat.—Qui autem, iustis de causis aut deminutione praescripti visitationum numeri aut commutatione, pluries quoque, a confessario impetrata, semel Iubilaeum acquisiverit, eum alias exinde deminutiones aut commutationes impetrare nefas esto, ita ut prioribus tantummodo concessionibus toties postea uti frui possit quoties velit Iubilaei indulgentiam defunctorum animis applicandam lucrari.—Quod vero attinet ad absolutionem a censuris ad aliasque dispensationis vel commutationis gratias, si cui forte harum necessitas occurrerit postquam omnia praescripta ad lucrandum Iubilaeum opera implevit, concessu Sanctitatis Suae possit is semel iisdem gratiis uti frui. Verumtamen quicumque absolutionem a censuris aliasve dispensationis vel commutationis gratias tum impetravit, cum, primum, Iubilaei veniam lucratus est, si quidem denuo in censuram inciderit et reservatum casum admiserit aut novis votorum dispensationi-

bus commutationibusve indigeat, a facultate is decidat Iubilaei iterum acquirendi atque a confessario ad usitatas Codicis normas tractetur. Integrum interea inviolatumque esto, quibus, a romana peregrinatione stabili impedimento prohibitis, Constitutione *Apostolico muneri,* pridie huius diei data, concessum est, ut extra Urbem possint, operibus iteratis, quae ab Ordinario vel a confessario suffecta sint, semel et bis tantum Iubilaei indulgentia frui, iis omnibus haud licere praeterea—quod, contra, iis licet qui in Urbe aut suburbio, item impedimento detenti, commorantur—toties in defunctorum suffragium eandem indulgentiam acquirere, quoties opera suffecta repetant.

XVIII. Absolutiones a censuris, si eas excipias quae datae sint ad reincidentiam, itemque commutationes votorum et dispensationes, ex facultatibus extraordinariis, per piacularem Annum, confitentibus Iubilaei causâ, semel concessae, in suo robore permanent et consistunt, etiamsi qui eas, sincero animo Iubilaeum lucrandi, impetravit, deinde, mutato proposito, cetera opera imperata intermiserit atque ab eo acquirendo destiterit.

XIX. Suspensio facultatum, per Constitutionem *Ex quo primum,* die quinto huius mensis latam, indicta ac denuntiata, ad Urbem eiusque suburbium minime pertinet, cum summopere intersit, per Annum Sanctum heic sacrorum operariorum copiam et auxilia poenitentibus e culparum caeno ad divinam gratiam revocandis nec imminui nec deficere. Quisquis igitur Romae eiusmodi facultatibus sit legitime munitus, eas per piacularem annum in Urbe et suburbio, intra fines concessionis sibi factae et temporis sibi praestituti, libere exerceat.—Ad indulgentiarum suspensionem quod attinet, eadem Constitutione *Ex quo primum* indictam, cum Apostolica Sedes iam dudum decreverit, nonnullas indulgentias ab usitata per Annum Sanctum suspensione eximi, SS. D. N. eiusmodi indulta seu privilegia, etsi de iis in memorata Constitutione siletur, non revocat, modo authentice constet, ea ipsa fuisse et revera et in perpetuum concessa, ad can. 70, 71 et 60 § 2.

XX. Cum quattuor Basilicarum visitatio non sit opus per se praeceptum, sed tantummodo iis impositum qui libere velint Iubilaei veniae participes fieri, id visitationis onus, quotiescumque a confessariis privilegiatis debet, ex rationabili causa, totum vel ex parte poenitentibus remitti, ne commutetur in alia

opera, quae ad peragenda poenitens sit alio obligationis proprie dictae titulo adstrictus.

XXI. Confessarii extra Urbem, qui facultatibus extraordinariis, Iubilaei causâ, per Constitutionem *Apostolico muneri* donati sunt, sciant, sibi licere hisce Monitis eatenus uti, quatenus ipsis applicari possint.

Haec igitur sunt *Monita*, quae ad praesentis disciplinae condicionem innovari atque in lucem edi iussit Ss.mus Dominus Noster Pius Pp. XI, ut constans et tuta omnibus praesto sit interpretatio et facultatum, quae vigebunt, et operum, quae praestanda sunt ad veniam Iubilaei consequendam, per proximum piacularem Annum.

Datum Romae ex Aedibus Sacrae Poenitentiariae, die XXXI mensis iulii, anno MDCCCCXXIV.

O. CARD. GIORGI, *Poenitentiarius Maior.*

L. ✠ S.

SILVIUS FAGIOLO, *S. Poenitentiariae a Secretis.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

6 March, 1924: Monsignor Joseph Ormisdas Brodeur, of the Diocese of Prince Albert, Protonotary Apostolic *ad instar participantium.*

Monsignor Constant John Baptist Bourdel, of the Diocese of Prince Albert, Domestic Prelate of His Holiness.

23 July: Monsignor Michael T. O'Brien, of the Diocese of Great Falls, Protonotary Apostolic *ad instar participantium.*

24 July: Monsignor William Henry Mahoney, of the Diocese of Auckland, Protonotary Apostolic *ad instar participantium.*

25 July: Monsignor George William Schuhmann, of the Diocese of Louisville, Domestic Prelate of His Holiness.

30 July: Monsignor Thomas P. O'Reilly, of the Diocese of Glasgow, Domestic Prelate of His Holiness.

Monsignori Thomas H. Barrett and Joseph Gambino, of the Diocese of Buffalo, Domestic Prelates of His Holiness.

8 August: Monsignor John N. Codori, of the Diocese of Altoona, Domestic Prelate of His Holiness.

12 August: Monsignor Stanislaus Anthony Wachowiak, of the Archdiocese of Baltimore, Privy Chamberlain supernumerary of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC CONSTITUTIONS: 1. Indulgences and faculties for the Jubilee Year of 1925 are suspended (see below, p. 520); 2. Extraordinary faculties conceded to confessors in Rome for the Holy Year; 3. Jubilee indulgences are granted to nuns and others prevented from visiting Rome during 1925, with the pertinent faculties for absolution and commutation of vows.

S. POENITENTIARIA APOSTOLIC publishes directions for the use of faculties given to confessors for the Holy Year of Jubilee and explains the manner of gaining the Jubilee indulgences.

ROMAN CURIA announces officially some recent pontifical honors.

WILL YOU JOIN US IN THE APOSTOLATE?

Most of us, on leaving the seminary, made definite resolutions regarding our conduct on the mission. We knew it was not going to be as it had been thus far. We would be free from the hourly control and directions which made obedience to rule comparatively easy. The control would be transferred to the pastor in a vague way; but most of all to our own consciences. Only the hours for Mass, the duty of promptly attending sickcalls, our presence at certain public devotions in the church, sometimes the visitation of schools and the directing of parish organizations, finally the attendance for some hours weekly in the confessional—these offices became, more or less absorbingly, the tasks of our normal ministry.

Many of us—not all—found time on our hands that might be devoted to reading, sometimes writing, music where we had the training and inclination, arts or fads as our tastes sug-

gested. These things all might enhance our ability to be useful. Most often the temptation waited on us to make them merely a diversion. Unlike the man of worldly affairs the priest is rarely reminded by the demands of his profession that and when he is wasting his time. To lose custom or clients or reputation or other necessary resources of a livelihood does not affect him as it does the public official or the merchant, the doctor or lawyer or tradesman. His income is generally secure; his comforts are of his own making; his reputation is more or less sacred, so as to shield him from ignominy, even if he were to fail to live up to his duty; remorse of conscience rarely pursues him, because men do not make him aware of what they think of him, and the tempter lets him alone as the best guarantee of future ruin; last of all, he is apt to be flattered, which creates a false security that stops only at death. From these dangers and drawbacks to efficiency the average priest has no protection except timely and habitual reflection. That reflection comes mostly with the infirmities of old age; but with it comes also the paralysis which forbids him to change long indulged habits for something better.

Reflection—the word itself means not only meditation but also action, to bend back, to control—is a difficult thing. It requires help from without. Example, rule and the self-imposed obligation of giving an account are the conditions on which it becomes easier. Hence the spontaneous development of monastic, conventual, and regular life. Men fly to an order to save themselves, to retain their early fervor, the enthusiasm that attended to and answered the call to the priesthood The ties that secure perseverance are the vows—removal from the things that most tempt in the secular life, the discipline of chastity, and last of all, soldier-like obedience without asking or thinking "Why?".

The priest who does not feel the stimulus thus to bind himself adopts the alternative of being his own master; but quite in the same direction and with a single-minded view of perfecting his nature to the end for which he was created and which exacts from him that he follow Christ. To pretend anything less exalted is to give the lie to his teaching as to his learning. This means that he has to live his spiritual life—

the only life worth living—by reflection, with the aid of example, monition, and urging from others, not so much appointed for him, as in religious orders, but deliberately chosen by himself.

It is for such reasons that we advocate and urge the helpfulness of the Apostolic Union of Secular Priests. Read the following synopsis of its Constitutions. For the sake of putting on a sound basis our pastoral activity let us help to promote membership. The New York Clergy have taken up the matter. Will we follow?

The Apostolic Union of Secular Priests.

EPITOME OF ITS CONSTITUTION.

The Apostolic Union is an *association of Secular Priests* who, under the patronage of the Sacred Heart of Jesus, *agree to live up to a rule that embodies the common duties of their state.*

It was *organized* in its present form by the Very Rev. V. Lebeurier of Paris in 1860. It is a duly authorized Confraternity of the Church, having a Cardinal Protector at Rome; and with the special blessing of the last four Pontiffs and many Bishops, it has spread rapidly throughout the world.

Its **spirit** is no other than a fixed determination to serve and imitate Jesus, the model Priest—"Sacerdos alter Christus".

Its **object** is the sanctification of the Secular Priests by means of a Bulletin, which is a constant monitor of his priestly duties.

Its **government** is entrusted to officers elected by the members, forming a Branch Union in a diocese. These Unions, each of which must have at least six members, are bound in charity to the General Superior, and through the General Directors are made one organization.

Its **privileges** are a participation in the prayers and good works of many religious orders, and a large number of Masses for deceased members.

Special faculties are recorded, such as "toties quoties" indulgence and privileged altar four times a week.

Its **duties** are all summed up in the keeping and transmission of the bulletin, and consist of the following items:

1. Surgere hora statuta.
2. Meditatio.
3. Gratiarum Actio.
4. Lectio Spiritualis.
5. Visitatio SS. & Examen Consc.
6. Anticipatio Mat. et Laud.
7. Rosarium.

Confessio Sacramentalis.

On the above bulletin, *Hora Statuta* means one hour before Mass, except (a) when the Mass is at 6:30 or earlier; (b) when the priest has to duplicate with an interval of half an hour or so between the Masses.

(2) *The Meditation* is to last at least 20 minutes, exclusive of morning prayers.

(3) *Gratiarum actio.* Not less than 15 minutes.

(4) *Lectio Spiritualis.* 15 minutes.

(5) *Visitatio SS. and Examen Consc.* The length of time to be given to the Visit and Examen is left to the devotion of each member.

(6) *Anticipatio Mat. and Laud.* When Matins and Lauds are deferred to the morning, the meditation ofttimes suffers.

(7) *Rosarium B. V. M.,* i. e., five decades daily.

Confessio Sacramentalis. Weekly when possible, but fortnightly at least.

N. B. Whoever keeps and marks the above numbers fulfils the requirements of the rule; but it will be greatly to his advantage if he can keep the following numbers also:

8. Memento Sp. pro Unione.
9. Studium Ecclesiasticum.
10. Lectio Scrip. Sac.
11. Notatio Quotidiana Schedulæ.
12. Notare Missas Acceptas.
13. Præparatio Medit. pridie.
14. Oratio Domine Jesu.

Missa Menstrua SS. Cordis Jesu.

(8) *Memento Speciale.* A daily memento for the members of the Union.

(9) *Studium Ecclesiasticum.* Not less than half an hour if possible. The preparation of Catechism and Sermons is considered Studium.

(10) *Lectio Scripturae Sacrae.* One chapter of the Bible daily.

(11) *Notatio quotid. Schedulae.* Begets regularity.

(12) *Notare Missas Acceptas.* This number is intended to prevent forgetfulness.

(13) *Preparatio Medit. pridie.* At least the selection of the subject.

(14) *Oratio "Domine Jesu".* Reminds the priest of what his aims should be, and is the special prayer for the members.

Missa Menstrua SS. Cordis Jesu. This votive Mass is said as a mark of the Union's devotion to the Sacred Heart. The celebrant may offer it for any intention and receive an honorarium for it.

In the month of November each member is required to say a mass for the members who have died during the year.

The Bulletin should be sent monthly to the Director.

In most branches the following method of transmission is adopted:

The Secretary gives each member a number which he marks on his bulletin in the place indicated. At the end of the month, the member encloses his bulletin in a sealed envelope, superscribed: "For the Director". He places the sealed envelope in another, and mails it to the Secretary. The Secretary forwards the sealed envelope to the Director, who, after examining the Bulletin returns it to the Secretary in a sealed envelope superscribed: "Return to No. —", which the Secretary does. Thus the Director never knows with whom he is communicating. The Secretary knows the members both by name and number, but as he never sees the bulletins, absolute secrecy is preserved.

How to become a member. Any priest in good standing may become a member by applying to the Director of the branch in his diocese, or, if none exists, to the General Secretary. After a two months' trial of the Rule, he will make privately the Promise of Stability and send it signed to the Director as a proof of future fidelity. Deacons in Seminaries may join as Candidates, to be admitted to full membership after ordination.

How to form a branch. Six or more priests of any diocese may, with the consent of their ordinary, organize a branch and apply for affiliation, provided they (1) adopt the general rule of the Union; (2) choose a Director; (3) make use of the bulletin. Whatever pertains to the government of local branches is left entirely to their respective members. Members belonging to branches in outside dioceses are strongly exhorted to do all in their power for the formation of a branch in their own diocese, and thus aid in spreading the Union.

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DE MIXTIS RESERVATIONIBUS.[1]

Cum solutio quaestionis, quam pro viribus dirimendam suscepimus, maxima ex parte a recta interpretatione can. 898 dependeat; cumque nonnullorum a diversa, quam tradunt, ipsius interpretatione repeti videatur; ideo maximi refert probe noscere quinam sit verus et genuinus sensus praefati canonis, ne eiusdem praescripta perperam intelligantur.

Ad hunc finem obtinendum, quae sequuntur sedulo attendenda sunt:

(a) Prima pars canonis 898, procul dubio est *irritativa;* constat enim expresse ex ipsius canonis verbis. "Prorsus ab iis peccatis sibi reservandis omnes abstineant." Et dicitur *irri-*

[1] Cf. THE ECCLESIASTICAL REVIEW, November, 1922; *The Homiletic and Pastoral Review,* September, 1923.

tativa, quatenus reservatio, contra ipsius monitum lata, non restringit validum iurisdictionis exercitium. Secunda vero pars eiusdem canonis est *directiva,* quatenus reservatio, quae contra ipsius dispositionem induci contigeret, *valide* quidem sed *illicite* restringat iurisdictionis exercitium. Cfr. Farrugia Ord. S. Aug. "De casuum conscientiae reservatione iuxta Codicem Juris Canonici". Edit. 2a, p. 23.

(b) Haec secunda pars praefati canonis evidenter ostendit reservari posse solummodo, et nec *regulariter,* sed *specialibus* de causis, peccata quae habent adnexam iure censuram "nemini" reservatam. Cfr. Sebastiani, n. 4761; M. Arregui S. J. 609.

(c) Hinc sequitur nedum casus papales S. Sedi reservatos, verum illos quoque, a quibus Regulares, vi eorum privilegio, absolvere possunt, iurisdictionem Episcoporum effugere. Utrique enim habent censuram reservatam: illi S. Sedi; hi vero locorum Ordinariis. Proinde neque in illis, neque in his datur, nec dari potest reservatio *mixta.*

(d) Si censura non est reservata, nec peccatum est reservatum. Cfr. Cappello S. J. "De Censuris iuxta Codicem Juris Canonici" p. 26. Age nunc, vi huius principii, peccata quae habent adnexam iure censuram "nemini" reservatam, quaeque peculiaribus de causis reservari possunt, nullimodo admittunt reservationem *mixtam.* Propterea a citato can. 898, sive eius pars *irritativa,* sive eius pars *directiva,* inspiciatur, numquam reservatio *mixta* colligi potest.

(e) Fuerunt nonnulli *ante* Codicis promulgationem, qui casus papales a locorum Ordinariis reservari posse arbitrati sunt,[2] et sic viam aperuerunt reservationi *mixtae;* non animadvertentes reservationem *mixtam* destruere ipsam reservationem, quae "vi et natura sua coercet iurisdictionem inferiorum; nempe, ut casus reservatus subiiciatur superioris iudicio, quippe graviori" (D'Annibale, 1, 228). Quod, admissa mixta reservatione, non esset amplius verum; imo, hoc absurdum admittendum foret inferiorem in superiorem iurisdictionem habere.

(f) Post Codicis promulgationem, non desunt qui reservationem *mixtam* a Jure Novissimo eruendam esse arbitrantur,

[2] Cf. "Praelectiones Juris Regularis" auctore F. Piato Montensi, ex-Provinciali Ord. FF. Minor. S. Francisci Capuc. Prov. Belgicae. Editio aucta et emendata. Tomus Secundus, pag. 340.

innixi illo adverbio *regulariter* in Can. 898 apposito. Sic enim ratiocinantur: Si locorum Ordinarii casus papales sibi seservare nequeunt *regulariter;* ergo, concludunt, possunt *extraordinario modo,* idest peculiaribus de causis. Ergo, concludunt quoque, locorum Ordinarii sibi reservare possunt, in quibusdam circumstantiis et specialibus de causis, nedum casus quibus adnexa est iure censura "nemini" reservata, verum etiam casus papales S. Sedi iisdemque Ordinariis reservatos; propterea Regularium privilegium, hisce in casibus, si non tollitur, certe limitibus circumscribitur.

Qui sic opinantur, evidenter ostendunt se nullum inter primam et secundam partem canonis 898 discrimen ponere. Hinc explicatur quomodo illud adverbium *regulariter* ad utramque partem indiscriminatim referre potuerint. Verum ipsi non parum decipiuntur. Notavimus enim priorem partem can. 898 esse omnino *irritativam,* adeo ut quaevis reservatio contra illius dispositionem lata, irrita infectaque sit, nullumque propterea sortiatur effectum. Vi huius dispositionis, uti patet, omnibus stricte inhibetur, quominus sibi reservare valeant casus, quibus est adnexa censura reservata. Atqui tum casus papales S. Sedi reservati, tum illi, a quibus Regulares absolvere possunt, habent censuram reservatam, uti modo dictum est. Ergo istiusmodi casus neque *regulariter,* neque extraordinarie reservari possunt, nec proinde in ipsis dari potest reservatio *mixta.*

(g) Superest igitur ut dicatur, vi can. 898, reservari posse tantummodo, et nec *regulariter,* peccata quae habent adnexam iure censuram "nemini" reservatam. Cumque peccatum reservatum haberi nequeat, uti superius dictum est, nisi et censura sit reservata; liquido patet peccata huiusmodi prorsus excludere *mixtam* reservationem. Ubinam igitur reperitur huiusmodi reservatio?

(h) Sunt denique alii qui absque *ulla difficultate* admittunt Regularium privilegium sartum tectumque manere, etiamsi Episcopi sibi reservare valeant casus papales iisdem Episcopis reservatos. Horum opinio, uti per se patet, subaudit reservationem *mixtam,* quae non datur, nec dari potest; quippe est absurda, uti satis superque constat ex dictis.

Quae hucusque posuimus summatim perstringentes, concludimus:

1. Reservatio *mixta,* sive *theologice* sive *iuridice* inspecta, est omnino absurda;

2. Casus papales S. Sedi reservati, necnon casus, a quibus Regulares, vi eorum privilegio, absolvere queunt, neque *regulariter,* neque *peculiaribus de causis,* seu *numquam* reservari possunt;

3. Vi can. 898 reservari possunt illi tantummodo casus, et quidem *specialibus de causis,* seu numquam *regulariter,* quibus adnexa est iure censura "nemini" reservata.

FR. IVO VITALI, O. F. M.

SUSPENSION OF INDULGENCES AND FACULTIES DURING THE HOLY YEAR, 1925.

By Apostolic Constitution, the text of which is published among the Roman documents in this number (p. 491), certain indulgences and faculties are suspended for Catholics everywhere, except in the Eternal City, during the twelve months of the Universal Jubilee, running from Christmas eve of this year until Christmas eve of 1925. During the Holy Year of 1900 the same procedure was followed.

This temporary withdrawal of indulgences and faculties, though universal as to territory, Rome alone being excepted, is limited in its scope and in its application. It leaves untouched indulgences that are applicable to the souls in purgatory, and some that may be applied to the living. Moreover, those faculties that have nothing to do with the gaining of the Jubilee in Rome remain in force, as well as those that relate to disciplinary matters and the *forum externum.* In other words, the suspension is circumscribed both by the object for which the Jubilee is proclaimed (namely, to induce the faithful to make a pious pilgrimage to the centre of Christendom), and by the spiritual needs of the faithful and the necessities of religion.

The very object of the Jubilee every twenty-five years is the quickening of Catholic consciousness and spirituality by a visit to the City of the Popes, successors of St. Peter. It is the acceptable time when graces flow more abundantly. There is a renewal of earnestness and of righteous living begotten of the multitude of zealous pilgrims who flock to Rome at this time from all corners of the globe.

In order to secure to the utmost the spiritual profit from this golden opportunity the faculties of confessors in Rome are greatly amplified, just as they will be throughout the world in 1926, when the Jubilee shall be extended to the faithful outside the Eternal City. Awaiting this extension, and in order to encourage all who can to go to Rome during 1925 for the Jubilee, the Holy See temporarily withdraws for the rest of the world certain indulgences and faculties.

What indulgences are suspended, excepting in Rome, during 1925? Those, and only those, which, by reason of their being withheld, are likely to induce people to go to Rome for the Jubilee.

The better to understand this, it should be remembered that the Jubilee indulgence is a plenary indulgence, though it is distinct from other plenary indulgences in that it carries with it certain privileges in the form of ampler faculties of absolving from sins and of dispensing from bonds and impediments. For example, these privileges of the Jubilee include the faculty to select one's confessor, to absolve from cases reserved to the Holy See, to lift censures, to commute vows, to dispense from irregularities and impediments, in so far as these relate to conscience or the *forum internum*. But it is these very privileges and certain indulgences for the living that are withdrawn during the year of the Roman Jubilee of 1925 for the faithful outside the Eternal City.

On the other hand, the following faculties and indulgences are exempted from the suspension:

1. All faculties granted in any way by the Code of Canon Law, with the exception of faculties granted by a pre-Code privilege and not revoked by the Code according to the terms of Canons 4 and 613.

2. Faculties granted by the Holy See for the external forum to Apostolic nuncios, internuncios and legates, as well as to local Ordinaries and superiors of religious orders in regard to their own subjects.

3. Faculties granted by the Sacred Poenitentiary to Ordinaries or confessors *for the internal forum* are suspended outside of Rome during the Holy Year in the sense that such faculties should be used only in favor of those penitents who, at the time of making their confession, cannot, in the judgment of

the Ordinary or of the confessor, make the journey to Rome without grave inconvenience. And since a journey to Rome for any of the faithful in this country entails grave inconvenience, an Ordinary or confessor in our country may, without scruple, continue during the Holy Year to avail of faculties granted *for the internal forum* by the Sacred Poenitentiary.

The net result of all this is that the faculties of our bishops and priests will practically be unaffected by the Jubilee suspension.

As regards the suspension of indulgences, the following points are to be noted:

1. Indulgences for the dead can be gained as usual, and even the indulgences that are not applicable to the souls in Purgatory outside the Holy Year may, during the Holy Year, be gained for them.

2. Whatsoever indulgences are suspended, are suspended only in the sense that, during the Holy Year, the living cannot gain them for themselves; they can, however, gain them for the souls in Purgatory.

3. The following indulgences may be gained by the living for themselves during the Holy Year:

(a) indulgences to be gained *in articulo mortis;*

(b) indulgences granted for saying the *Angelus* or, during Paschaltide, the *Regina Coeli,* at the sound of the bell;

(c) indulgences granted to those who piously visit churches in which the Blessed Sacrament is exposed during the Forty Hours' devotion;

(d) indulgences attached to the accompanying of the Blessed Sacrament when It is being carried to the sick, or to the sending of a torch or candle to be carried by others on that occasion;

(e) indulgences that may be gained *toties quoties* by those who piously visit the Chapel of the Portiuncula in the Church of St. Mary of the Angels near Assisi;

(f) indulgences which Cardinals and Nuncios of the Holy See grant, as well as those usually given by archbishops and bishops when they pontificate, whether these indulgences be attached to a blessing which they impart or be given in another customary form.

RECONCILIATION AFTER CIVIL DIVORCE.

Qu. Two Catholics validly married in the Church later secured a civil divorce. They have now become reconciled and desire to have their marriage again legally recognized. What is the best procedure?

Resp. In answer to this query Kenrick (xxi-118) may be safely followed. "If a divorce has been secured from the civil authority, the parties will be subject to the penalties for adultery if they renew domestic relations without a new marriage. The question may be asked whether they are permitted to give their marriage consent again, in order to escape the penalties of the law and regain their rights. It seems allowable for them to repeat (*referre*) before a priest the consent previously given, in order that there may be proof of the marriage; but the consent itself must not be renewed (*renovandus*) since it is the form of the Sacrament. In a word, the expressions may be employed in a wide sense to satisfy the requirements of the law. While care is taken that there be civil proof of the marriage, it is also necessary to take care that no sacred rites are used, and that nothing be done which would give countenance to the false notion that the bond of marriage has been broken". Another aspect of a similar case has been treated in the REVIEW, LXIV, p. 70 (January, 1921).

CANOPAEUM AND TABERNACLE VEIL.

The March number of the REVIEW answered the question whether the tabernacle containing the Blessed Sacrament may be left without the outside veil which seems to be prescribed by the rubrics. On this subject Wapelhorst (*Compendium Sacrae Liturgiae,* n. 9) writes:

> Tabernaculum in quo SS. Sacramentum reconditur *Conopaeo* cooperiri debet, ut fert Rituale. Conopaeum confici potest ex panno, sive gossypio, sive lana, sive canabe contexto. Hoc Ritualis praescriptum etiam servandum est si Tabernaculum SSi. Sacramenti argento, auro, vel alia pretiosa materia sit confectum, nec servari potest consuetudo contraria.

He also refers to decrees of the S. Congregation (1 July, 1904, n. 4137, and 7 August, 1880, n. 3520) stating that the use of the Canopaeum is both symbolical and practical.

This would seem to imply that every tabernacle must have the outer veil of white silk or of the rubrical color of the day; though in cases of poverty the veil may be of less precious material. In interpreting this legislation we said:

What is often called the outside veil of the tabernacle in which the Blessed Sacrament is reserved is in reality the Canopaeum (canopy, tent, or curtain). This canopy, being both protection and honor-token for the Real Presence within the silk-lined or golden receptacle covering the entire tabernacle (Ciborium), may be of silk or other precious material, and in color either white or conformable to the liturgical feast of the day.

As the tabernacle is generally protected, and its outer cover of gold or precious material is indicative of the reverence which the Canopaeum provides, the object is attained by an artistic marble or finely-wrought metal cover, or a wooden tabernacle holding the golden Ciborium duly veiled. Hence the richly decorated tabernacle itself stands for a canopied shrine. St. Charles prescribed that tabernacles be covered with a cloth of silk or similar material. At other times the tabernacle as a liturgical centre, where the Real Presence is worshipped, is indicated by a veil in front of the tabernacle door. All these methods are adaptations of the prescribed protection or canopaeum. Neither the rubrics nor any positive decisions of the S. Congregation of Rites state that they are an improper interpretation of the ritual.

Doubt is raised by a correspondent whether this answer is compatible with the above-cited passage from Wapelhorst, and mentioned by Van der Stappen, and supported by the decrees quoted from the S. Congregation of Rites, which appear to demand the outer veil for the tabernacle under all circumstances. We have no intention of weakening the literal interpretation of the decree referred to. De Herdt in his *S. Liturgiae Praxis* (Pars VI, n. 14, II, 6) states that in the churches of Belgium the tabernacles are rarely covered with the veil. St. Charles, though he orders the regular use of the veil not only as an ornament but also as a protection of the tabernacle from dust, appears to have dispensed from the rule on solemn occasions if the pastor deems it proper, as O'Kane states in his *Notes on the Rubrics of the Roman Ritual,* which has received the express approval of the S. Congregation of Rites. The latter author comments on this subject, and on

the obligation of harmonizing the color of the veil with the rubrics of the day. Barruffaldi insists the color must always be white, saying that the prescriptions above cited must not be urged too far.

If the law strictly interpreted has been actually disregarded in practice almost everywhere throughout the United States in cathedrals and parish churches, it is none the less clear that the obvious desire and meaning of the Church's ordinances point to the use of the *velum* as a constant ornament and protection of the tabernacle. Not only do the faithful visiting the Blessed Sacrament recognize by it at once, and apart from the sanctuary lamp, that our Lord is present in the tabernacle under the Eucharistic species, but those who have the care of the sanctuary are thereby constantly kept in mind of the careful vesting and decoration which is part of the service we owe to Jesus Christ on the altar.

THE MATRIMONIAL IMPEDIMENT DISPARITATIS CULTUS.

Qu. Ovie was baptized in 1905, in the Christian Church. In 1909 she married John, unbaptized. John was baptized after marriage, and for several years after, Ovie and John lived as husband and wife. In 1922 they were divorced, and Ovie married Murphy, a fallen-away Catholic, before a Justice of Peace. Ovie now wishes to become a Catholic and marry Murphy. Can she do it? Is her first marriage null on account of *Impedimentum Disp. Cultus?* Or did the baptism of John together with their life as husband and wife validate this marriage?

Resp. The removal of a diriment impediment does not automatically revalidate a marriage. It renders the parties "habiles ad matrimonium contrahendum"; but by the ecclesiastical law there is necessary a renewal of consent, a new act of the will; the perseverance of the original consent, in ignorance of the nullity of the marriage, does not suffice. (Canons 1133, 1134.)

After the baptism of John the impediment of disparity of worship no longer existed; John and Ovie were then capable of contracting marriage, but by the ecclesiastical law a new matrimonial consent was necessary. The implicit consent, based on the continuance of marital relations, did not suffice, as these acts had reference to the original invalid consent; they

could not be referred to a new consent, since the parties were ignorant of the invalidity of the first consent, and hence of the necessity of a new consent. The consent must be given with full knowledge of the invalidity of the first marriage and of the necessity of a new consent.[1]

It may be objected that in a "sanatio in radice", this consent is not renewed, at least by both parties. This is true, because in a "sanatio in radice" the Holy Father dispenses from the renewal of consent which is made necessary by the ecclesiastical law.

The code legislation confirms the reply of the Holy Office (8 March, 1899) given in a similar case:

Amalia, a Protestant, unbaptized, married John a Protestant, baptized; during the marriage Amalia was baptized in the Protestant Church and lived for some time with her husband. Afterward Amalia learned that John had illicit relations with a woman; hence she left him and after some time obtained from the civil court a divorce "ex capite adulterii", on the part of the husband. Now Amalia asks permission to contract a second marriage with a Catholic.

It is known that Protestants do not know that marriage between a baptized person and an unbaptized person is invalid.

Wherefore the Archbishop of N. N., prostrate at the feet of Your Holiness, humbly asks: In view of the ignorance of the nullity of the marriage *ex capite disparitatis cultus* did the married life of Amalia with John revalidate the marriage after the marriage of Amalia?

Provided that an oath is taken by Amalia in the Curia of N. N., by which she declares that the marriage contracted with John was not ratified by them, with knowledge of its nullity, after the baptism of Amalia, in a place where clandestine or mixed marriages are considered valid, and provided that the Archbishop is morally certain of the alleged ignorance of the parties concerning the impediment of disparity of worship, a document of freedom may be given to the woman *ex capite disparitatis cultus*.

IS THE CATHOLIC FORM OF MARRIAGE OBLIGATORY?

Qu. James was baptized a Catholic, but raised without religion. His mother was a Protestant; his father, even at the time of James' baptism, was a Catholic only in name. James married a Protestant since Pentecost 1918, said marriage being contracted outside of the Church. Is this marriage valid?

[1] Gasparri, *De Mat.*, II, 1138.

The answer, I suppose, depends on, Is he a child of non-Catholic parents? If so, he is exempt of the law requiring church marriage. If he is to be considered a child of Catholic parents, then he would be bound by this law.

Resp. Canon 1099 in its several sections recounts those who are bound to observe the Catholic form of marriage, and those who are not bound to its observance, either because they are not subject to Church laws, or because they are specifically exempted. Among the classes exempted from the observance of the Catholic form of marriage, are the children of non-Catholics, "ab acatholicis nati, etsi in Ecclesia Catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica contraxerint". In this is found a departure from the *Ne temere* legislation, which made baptism in the Catholic Church the determining factor, without any exception. The new legislation harmonizes to a certain extent with a suggestion of Father (now Bishop) McNicholas, made in the REVIEW (xxxix, 28) that this class, baptized *per accidens* as Catholics, and never subsequently consciously subject to Church law, be exempted.

James was baptized in the Catholic Church, he grew up from infancy without any religion, he contracted marriage with a non-Catholic; all these conditions are fulfilled, but is he the child of non-Catholics, as understood by the canon. One is led to say that he is not. His father was a Catholic, his mother was a Protestant, while the canon seems to demand that both parents be non-Catholics. Hence Vlaming writes:[1] "Children born of a mixed marriage are not 'ab acatholicis nati', not even if the Catholic party should separate himself from the Catholic Church".[2] By this interpretation the marriage of James is invalid, through the lack of the required form of marriage from which he is not exempt, as he is not the child of non-Catholic parents.

A difficulty arises from the reply of the Commission for Interpreting the Canons of the Code with regard to canon 987. In that canon the first class enumerated among those prohibited from orders, is "filii acatholicorum". The Commission was asked:[3] "In accordance with canon 987, should one

[1] *Prael. Iuris Mat.*, 599, note 4.

[2] Cf. also REVIEW, lviii, 491.

[3] *A. A. S.*, XI, 478.

be classed among those prohibited from orders, whose father or mother only is a non-Catholic, and whose other parent is a Catholic; and if affirmatively, whether also in the case where a mixed marriage has been contracted with a dispensation, after the promises have been made." The reply was, "Affirmative in omnibus". If with regard to Holy Orders the son of a Catholic father and a Protestant mother, is considered a "filius acatholicorum", will the reply also hold with regard to marriage. If so, James is exempt from the law, and his marriage was valid. Perhaps an authentic interpretation from the Holy See through the Ordinary will solve the difficulty.

COMMUNION AT THE MIDNIGHT MASS.

Qu. Is there any recent legislation regarding the distribution of Holy Communion at the Midnight Mass on Christmas morning? In the Ordo published by B. Herder Book Company, it seems to be forbidden. In his latest (1923) edition of the *Manual of Pastoral Theology*, Dr. Frederick Schulze says: "With regard to the Christmas night Mass, the rule is this: whenever Mass is celebrated in a parochial church to which all have access, Holy Communion may be distributed" (page 63).

Resp. The question was answered in the October issue of the REVIEW, 1920, where it is stated that, when in the judgment of the Ordinary the Midnight Mass is permitted in parish churches there the faithful are also admitted to receive Holy Communion at the Mass. Since then the Pontifical Commission, which is the official organ for interpreting the new Code of Canon Law, has answered the same doubt proposed by the Bishop of Tuguegarao, P. I., in a like sense.

Dubium: "Utrum (vi canonis 867) absque Indulto Apostolico sacra Communio distribui possit petentibus in Missa quae celebratur nocte Nativitatis Domini in ecclesiis parochialibus et conventualibus, quotiescunque, judicio saltem Ordinarii, adsit rationabilis causa id faciendi?"

Resp. Affirmative.

The bishop may for special reasons (according to canon 1261) forbid such distribution; but unless he does so, the distribution of Holy Communion is supposed to be part of every Mass licitly celebrated in the Church.[1]

[1] Cf. Fanfani, *De Jure Parochorum*, n. 271.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Two Roman documents of recent issue, pertaining chiefly to teachers and writers on Biblical subjects, are not without interest. First appears under date 27 April a *Motu Proprio* of the Holy Father "On Professorships of Biblical Learning". In a brief introduction attention is directed to the high standard of excellence already required of teachers and writers on Biblical matters, and to the Biblical Commission and the Biblical Institute as the special means designed for the maintenance of that standard. To insure the effective use of these means, Pius XI further prescribes as follows: (1) Academic degrees obtained, after due examination, from the Biblical Commission or the Biblical Institute, are to confer the same rights and canonical effects as the degrees in theology or canon law given by any Papal or other Catholic university. (2) A licentiate or a doctorate in Biblical science will be required henceforth of all recipients of benefices imposing the canonical obligation of explaining Holy Scripture to the people. (3) No one may hereafter teach the Scriptural branches in a seminary without having first attained in regular course the appropriate academic degrees from either the Biblical Commission or the Biblical Institute. In the latter institution, the baccalaureate conferred for the completion of the first two years of the course shall suffice for eligibility to the office of teacher or holder of the aforesaid benefice, but with priority of right to possessors of the licentiate or the doctorate. (4) General Superiors of Religious Orders and Congregations are to assign to study at the Biblical Institute some at least of those subjects whom they deem best fitted for Biblical study. (5) The same destination of some priests of each diocese is required of bishops generally, with certain recommendations as to provision for the support of the students. (6) With this latter object in view the Holy Father devotes the annual income of 200,000 lire to the support of two student priests in Rome, the disbursement to be committed to the Sacred Congregation for Seminaries and Universities; upon this Congregation also devolves the office of seeing to the execution and the practical interpretation of all the other provisions of this *Motu Proprio*.

The other document is a letter of the Sacred Congregation of the Holy Office, dated 15 May and addressed "to all General Superiors of Religious Orders and Congregations". Alluding to the wide publicity now given to erroneous teachings on Biblical subjects, and the loyalty with which most members of religious institutes have, in common with Catholics generally, taken the Church's part in defence of Holy Scripture, the Congregation proceeds to express regret that in some instances not even the vows of religion have sufficed to deter Catholic teachers and authors from favoring erroneous views or at least maintaining a hardly excusable silence in the controversy. To rectify this disorder the Congregation issues the following decrees: (1) In the production of books and all other published writings on Scriptural subjects, General Superiors are to be governed by the terms of Canon 1385 § 3, and never to permit such publications except after diligent censorship on the part of their own general censors. (2) General Superiors shall reserve to themselves the approbation of Biblical teachers in their own houses of study, as well as of the text books to be used in their classes. (3) In designating either censors of books or teachers of Scriptural branches, they are to select not only persons technically equipped in these subjects, but such also as diligently and sincerely adhere to the common doctrine and tradition of the Church, cautioning them against the least deviation from the norms established by the encyclicals *Providentissimus Deus, Pascendi, Spiritus Paraclitus,* the decree *Lamentabili* and the decisions of the Biblical Commission. (4) General Superiors "will warn teachers of Holy Scripture not to give indiscriminate admittance to learning gathered from all sources; not to neglect piety, helpful as it is to all purposes, but above all to the formation of pastors of souls; nor ever to teach science apart from faith, criticism from theology, or historical apart from pastoral exegesis". For Leo XIII has declared the prudent choice of teachers a matter of primary importance, insisting that "for this function should be chosen not merely men of the rank and file, but those commendable as fitted for their office by great love of the Bible and long acquaintance with it, as well as suitable equipment in doctrine". In particular ought the teacher of Holy Scripture "to have a more than

common grasp of the whole of theology", "to be conversant with the commentaries of the holy Fathers and Doctors and of the best interpreters", and finally to possess "a sound and prudent judgment". (5) General Superiors should exercise a careful supervision of the manner in which Biblical teachers fulfil their functions, and instantly remove from office those who, either in teaching or published writings, may be detected in any departure from the norms established by ecclesiastical authority. (6) Editors of periodicals in which religious subjects are treated are to be warned by their General Superiors not to accept for publication any articles that fail to observe the strictest loyalty to the norms established by the Holy See; and editors who fail to heed this admonition are at once to be removed from office. Within six months of the receipt of this letter, the Congregation is to be informed of the steps taken to execute its provisions.

Thus far the documents. The soundness and moderation of the measures enjoined, their practical aptness as preventive of future mishaps, and the vigilant earnestness that gives them birth, cannot be less than consoling and reassuring to us all as "dispensatores mysteriorum Dei". So unique is the twofold Divine and human character of the Book of books, and so momentous to souls the task of its interpretation, and yet so multiform and vast is the bearing of human science on its outward form, that here if anywhere the only pledge of true progress and of ultimate surety must lie in the unswerving sense of Holy Church, to whom the written Word belongs by origin as well as commission, and whose faithful guides and living members alone are qualified to grasp its viewpoint whole and entire. Nor has recourse to other guidance ever yet yielded stable results. It is a notable fact, conveniently ignored by modern "thought", that where lawful though free interpretations once widely current among exegetes have subsequently been abandoned, they have owed their transient nature precisely to dependence on the natural science of an earlier age. It is not revelation that has proved an unsteady guide; and it is no intelligent love of ultimate truth that looks for final criteria out of the realm of rapidly advancing speculation.

A recent work which every priest can well afford to have at hand is the "Introduction" of Fr. Hildebrand Höpfl, O. S. B., Lecturer on Exegesis in the College of St. Anselm, Rome.[1] Three volumes deal with general introduction, the Old Testament and the New respectively. Inspiration and hermeneutics are not directly treated. The textual, linguistic and historical fields are admirably covered. The paper is light, though not too thin; and in spite of the large type employed and the moderate size of the volumes (from 315 to 432 pages), the work adds the directness of an explicit treatise to the completeness and order of a digest. Typographical errors are not infrequent, but are usually easy to detect. In material, arrangement and treatment Fr. Höpfl's work serves equally well as a source of concise and substantial information or as a guide to independent research, his foot-notes being well filled with references to special literature. In general, but especially in historical synopses, he displays that blend of completeness and due proportion so indispensable to a digest. His synopsis of Pentateuchal criticism and of the history of the Vulgate would be hard to surpass within the same compass. Both sides of controverted questions are fairly presented, but where Catholic tradition, even though not dogmatic, expresses a preference, due weight is allowed to this fact and to the arguments to which it appeals. Especially helpful, among others, are the passages on the Mosaic authorship of the Pentateuch, the unity of the Book of Isaias, and the so-called "brethren of the Lord". The whole work provides a collection of trustworthy information clearly put, well arranged, and not too technical for the average student.

A good practical abstract of the canons of interpretation, and one which certainly gives all due weight to modern sources of information, is Fr. Kortleitner's *Hermeneutica*.[2] This is a convenient manual, well printed, though on rather poor paper. The matter follows the now current division under three heads: "noematica" which enumerates the interpretative senses, "heuristica" treating of the means of their

[1] *Introductionis in Sacros utriusque Testamenti Libros Compendium.* Romae: ex Typographia Pontificia in Instituto Pii IX, 1922. 3 vols.

[2] *Hermeneutica Biblica.* Franc. Xav. Kortleitner, Ord. Praem. Innsbruck: Rauch; Ratisbon and New York: F. Pustet. 1923. Pp. 158.

discovery in a given passage, and "prophoristica" describing the various vehicles of interpretation, versions, paraphrases, commentaries, and the rest. The section on heuristic or exegetical principles follows an ascending order the reverse of that adopted by the *Providentissimus Deus,* beginning with "rational heuristic" as embracing "the laws to be observed in interpreting the sacred writings in so far as they proceed from men", and proceeding to "Catholic heuristic" which interprets the Scriptures "inasmuch as they have God for their Author". Here Fr. Kortleitner's treatment of inerrancy and absence of contradiction in the Bible is both sound and thorough. In this connexion appears the most opportune portion of his little work, the mention (p. 80) of the recent controversy about the absolute truthfulness of historical statements, and its fuller discussion (pp. 107-112) under the norm of the encyclical *Spiritus Paraclitus.* The chief value of his manual, however, will probably be found in its wealth of Scriptural citations in illustration of the various principles of interpretation and apology, among which is a long and well discussed list of the "discrepancies" usually alleged by adversaries.

The series of "Catholic Scripture Manuals" now possesses a commentary of 480 pages on St. John's Gospel from the pen of Madame Cecilia.[3] The text of the Vulgate and the current English version appear in parallel columns, while the commentary, in the form of foot-notes, occupies the greater part of each page. An Introduction, though necessarily brief, treats the principal questions clearly and satisfactorily. The commentary is the most satisfactory feature of the book, and is based on a thorough and well-proportioned study of the text, and also of the Fathers and other commentators ancient and modern. Simple and direct in style, there is certainly nothing superficial about the method of this little work. Difficulties and apparent discrepancies are fairly faced; and the whole course of the positive exegesis bears frequent fruit in suggestive applications. It is a book that should be helpful for preaching and for private meditation.

[3] *The Gospel according to St. John,* with Introduction and Annotations. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham. Benziger Brothers, 1923.

To his former works on sociological questions Fr. Husslein has added a clear and suggestive study of the economic teaching of Holy Scripture in his recently issued *Bible and Labor.*[4] The story of God's ennoblement of human toil and protection of its rights, from the sabbatic rest of the Creator to the teaching of the Incarnate Word, is told with a masterly and constructive simplicity that exposes familiar truths in a new and instructive light, and well demonstrates how richly the inspired history may repay careful study for its practical bearings on present problems. The book, though within the grasp of the average reader, is no hasty sketch, but a well digested review of the history whose economic philosophy it presents. An appendix is devoted to the Douay and King James versions of the Bible; a second appendix presents the *Providentissimus Deus* entire in an English translation.

Fr. Husslein, in a chapter entirely devoted to the question, upholds the view that Thotmes III was the Pharaoh of the oppression and Amenhotep II the Pharaoh of the Exodus. Not so thinks the Rev. J. S. Griffiths in a recent monograph on the Exodus;[5] his verdict is for Ramses II and Meneptah I respectively. Mr. Griffiths writes directly and solely to establish this theory, and no better general idea of the main points of evidence involved in this controversy could be obtained than by comparing his treatment of the question with Fr. Husslein's. Mr. Griffiths' little work has an incidental merit in its chapter (the second) on "the Documents" of Genesis and Exodus in their historical character. With moderation and dignity he exposes the breakdown of the Pentateuchal criticism in its original and chief pillar of support, the philological criterion of division, and justly concludes that no objective reason exists for questioning the historical value of the record.

Anent archeology, we are indebted to Professor Clay for additional interesting and important data. During the past two decades it has gradually become a commonplace that

[4] *Bible and Labor.* By Joseph Husslein, S.J., Associate Editor of *America.* New York: Macmillan, 1924.

[5] *The Exodus in the Light of Archæology.* By J. S. Griffiths, Vicar of St. Barnabas, Morecambe. London: Robert Scott, 1923.

Arabia was the original centre of Semitic migration; that it supplied Babylonia with its first Semitic inhabitants, and later Palestine; and that Babylonia was the source of the "legends" embodied in Genesis. Some years ago Professor Clay expressed dissent from this current view. In his *Empire of the Amorites* he expressed the opinion that it was not substantiated by positive evidence of any weight, and that, on the contrary, "every fact bearing upon the subject (of occasional incursions) in the early references to the land of Amurru. . . . points to it as a home of the Semite, reaching back into prehistoric millenniums" (p. 48). To the support of this thesis he now brings more convincing evidence in a new monograph entitled *The Origin of Biblical Traditions*,[6] which appears as Volume XII of the Yale Oriental Series of Researches. After supporting by linguistic and historical data the view that Northern Syria possesed an extremely ancient Semitic population in the Amorites, he discusses the influence of the latter on Babylonian civilization and literature, with a view to showing that the common source of Semitic traditions was far more ancient than the Babylonian records. The results of this position are applied successively to the records of creation, paradise and the fall, the Hebrew sabbath, the antediluvian patriarchs, the deluge and the tower of Babel. The author fully realizes that his views will not at once gain general acceptance with the Babylonist school of criticism, yet he is able to record their gradual confirmation by onetime opponents in a number of points. His present monograph is in any case a fine contribution to Old Testament apologetic.

All who are familiar with Dr. P. Maurus Witzel's services to the correct interpretation of Sumerian literature will welcome his latest production, forming Part 4 of the same series of monographs and entitled *Hittite Cuneiform Documents*.[7] They present selections from that series of Boghazkeui discoveries which exist in the cuneiform script and not in the hieroglyphs proper to the same region. Hrozny computes their date at a period between the 15th and 13th centuries B. C.

[6] *The Origin of Biblical Traditions.* By Albert T. Clay. New Haven: Yale University Press, 1923.

[7] *Hethitische Keilschrift-Urkunden in Transcription und Uebersetzung mit Kommentar.* P. Maurus Witzel, O.F.M. 1. Lieferung: Die Texte. Fulda, 1924.

Of this group Dr. Witzel presents the text (in Roman syllabic form) and a German translation of nine interesting specimens. Among them may be mentioned (VII) "Ritual for the Laying of the Foundation of a Temple", (IX) "Consecration of Water and Liturgical Purification", (X) "Hittite Analogy to the Hebrew Scapegoat for Azazel", and especially (XI) "Table I of the Hittite Code of Laws." Temptation to comment on these interesting documents should be resisted as premature before the appearance of Dr. Witzel's own promised "Kommentar", not included in this fascicle.

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RHEMES AND DOUAY VERSIONS.

The New Testament printed at Rhemes in 1582 is called the Rhemes version. It has been revised, and its revisions together with the Old Testament are commonly called the Douay Bible.

The Douay revisions departed from Rhemes in a number of places, and frequently followed the Authorized Protestant or King James Version. Some of the changes were good, but some were not. I will give a few of the latter, where our Douay version could be improved by restoring the readings of Rhemes.

The reader is familiar with the abbreviations: AV=Authorized (Protestant) Version, and RV=Revised (Protestant) Version.

AGAIN: St. Matthew 4:7—

Rhemes: *again,* It is written,
AV : It is written *again,*
Douay : It is written *again:*
RV : *Again* it is written,

"Again. . . . Emphatic, meaning *on the other hand,* with reference to Satan's *it is written* (verse 6)."[1]

Douay follows AV, but RV restores *again* to its proper place. There is a difference here and in other places, merely in the position of a word, but on that sometimes depends the charm of good writing.

[1] The quotations are from *Word Studies in the New Testament,* by Marvin R. Vincent.

AROSE: Mt. 25:7—

Rhemes: Then *arose* all those virgins,
AV : Then all those virgins *arose,*

"The Greek order is expressive. *Then arose all the virgins, those former ones*". Rhemes keeps the Greek order. Douay follows AV and misses it.

ROCKY: Mt. 13:5, 20—

Rhemes: *rocky* places,
AV : *stony* places,
Douay : *stony* places,
RV : the *rocky* places,

"Not ground covered with loose stones, but a hard, rocky surface, covered with a thin layer of soil". Douay follows AV; RV follows Rhemes.

THE SEED: Mt. 13:20, 22, 23—

Rhemes: he that was sown
AV : he which received seed

"Lit., and much better . . . *He that was sown;* identifying the *seed* of the figure with the man signified."
Douay follows AV; RV follows Rhemes.

THE BLIND GUIDE: Mt. 15:14—

Rhemes: blind they are, *guides* of the blind.
AV : they be blind *leaders* of the blind.
RV : they are blind *guides.*

Rhemes: And if the blind be *guide* to the blind,
AV : And if the blind *lead* the blind,
RV : And if the blind *guide* the blind,

One who shows another the way, is called a guide not a leader. Books showing the way, are Guide books, not Leader books.

SETTLING ACCOUNTS: Mt. 18:23—

Rhemes: *make* an account *with* his servants.
AV : *take* account *of* his servants.
Douay : *take* an account *of* his servants.
RV : *make* a reckoning *with* his servants.

"The rendering of the A. V. is loose and inadequate, and might be taken to mean *to reckon the number of his servants.* . . . . The A. V. also overlooks the force of *meta, with.*"

Douay following AV has *take, of.* RV following Rhemes had *make, with.*

THE FLICKERING LAMPS: Mt. 25:8—

Rhemes: our lamps are *going* out.
AV : our lamps are *gone* out.

"The A. V. misses the graphic force of the continuous present, denoting something in progress. They see the flame waning and flickering, and cry, *Our lamps are going out!*".

Douay following AV has *gone out.* RV following Rhemes has *going out.*

PITY OF JESUS FOR THE HUNGRY MULTITUDE: Mt. 15:32—

Rhemes: *dismiss* them fasting—*I will not,*
AV : *I will not send* them away fasting,

"The A. V. might easily be mistaken for the simple future of the verb *send.* But two verbs are used:" (the first *apolusai,* to dismiss or send away, and) "the verb *I will* expressing Jesus's *feeling* or *disposition.* The Greek order is, *and to send them away fasting I am not willing*".

The beautiful rendering of Rhemes keeps the Greek order, and probably no other version does, but some others translate both verbs clearly, e. g.: "*I am not willing* to *dismiss* them fasting". (*An Improved Edition.* A Baptist Pub. Soc. 1912).

Douay follows AV.

EVEN SO? Mt. 26:40—

Rhemes: *Even so?* Could you not watch one hour with me?
AV : *What,* could ye not watch with me one hour?

"It is hardly possible to convey the exact force of the Greek *outōs, thus* or *so.* The idea is, 'are ye *thus* unable, or *so utterly* unable to watch?'"

Douay following AV has *what,* which is no improvement. Seeing a better word, Spencer has: *Is it so?* Weymouth: *Alas.* Moffatt: *So.*

NEAR: Mt. 28:18.

Rhemes : Jesus coming *near*
AV : Jesus came
RV : Jesus came *to them*
Weymouth: Jesus came *near*

"Verse 17 evidently describes the impression made by seeing him at a distance . . . . Jesus now approaches."

Pros of *proselthon* is translated *near* by Rhemes, *to them* by RV. Douay and AV which it follows, did not notice it.

Our Douay Bible can be improved by restoring some of the readings of the first edition of Rhemes. The Revised Protestant version has improved the King James version by doing so. I carefully examined all the words of the Gospel of St. Matthew in all three versions, and where AV and RV differed, I counted 819 words of Rhemes which RV had used instead of those of AV.

Besides this, RV rejected 346 words of AV as incorrect or superfluous, and it agrees with Rhemes in their omission. In addition to the words received or rejected, RV frequently differs from AV and agrees with Rhemes in the order of words. I found that RV had followed Rhemes in over twelve hundred points in St. Matthew. If the proportion holds, that will give about nine thousand for the whole of the New Testament.

Of course RV did not intentionally follow Rhemes, but in improving the King James version, it used many words that Rhemes had used three centuries before.

Between sixty and seventy per cent of the words of Rhemes, AV, and RV are found in the fourteenth-century versions. So, when we say that Rhemes or AV is followed, we do not mean that their words are all original words; many were used in former versions. Only about two per cent of the words of AV are original words; the rest were borrowed. In the quotations given above "send away" are the only original words of AV.

Dr. James G. Carelton in *The Part of Rheims in the making of the English Bible* has given the words that AV borrowed from Rhemes. The Revised Version has borrowed from Rhemes more extensively. Those who take new English versions may find that Rhemes is still worthy of their attention.

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Criticisms and Notes.

LE SECRET DE LA CONFESSION. Etude Historico-Canonique par Leon Honoré, S.J. (Muséum Lessianum—Section Théologique.) Charles Beyaert: Bruges, Paris et Bruxelles. 1924. Pp. 159.

The history of the *Sigillum Sacramentale* is treated largely in text books of theology and the penitential codes, specifically in recent years by such writers as Kurtscheid and Vacandard. These are on the whole exponents of the gradual development of the discipline by which habitual and obligatory auricular confession became a law of the Church. They expound the doctrine by which that discipline is justified. Our author reviews the matter in the light of Patristic teaching and draws his conclusions regarding the Church's doctrine and discipline from the consentient opinion of theologians and their interpretation, especially since the days when Scholasticism formulated the expression of this interpretation. He does not needlessly insist on a sense of the words *confessio* or *exomologesis* which, among early writers on church rule, is identical with sacramental confession, but he proves conclusively that the practice of private or auricular confession as distinct from public confession implies the observance of the *secretum*. As to the extent of this obligation the opinions of theologians have never differed where the actual confession of sin is in question. Its binding force arises alike from the natural, positive divine, and ecclesiastical law. In regard to it the Church allows neither dispensation, nor *epikeia*, nor what theologians call the application of a probable opinion. Whilst the knowledge which comes to a confessor from receiving the confidences of individuals may direct his counsels for general efforts to combat vice in certain ways, he may never directly or indirectly use this knowledge to the detriment or prejudice of those from whom he has obtained his information. It is here that our author gives us important lights. He reviews the penitential discipline of the first four centuries, the practice and legislative directions during the Middle Ages, and the various interpretations of the Scholastics, about the observance of secrecy not only of actual sins confessed, but regarding the manifestation of future or contemplated acts and such as affect the welfare of the state or of large communities. Certain historical instances in which the civil judges of crime or suspected treason sought to obtain the direct testimony of priests who were known to be confessors of the accused are cited and examined. In some such cases the information sought was such as might be derived by the person known to be the confessor from other sources

than that of the sacrament of Penance. Even here the lips of the priest were sealed, unless it was clearly established that there had been no sacramental confession of the crime alleged. A case in point is that of the Bishop of Autun, Jaques Hurault, who knew the details of the conspiracy of Charles of Bourbon against Francis I. It is not difficult of course to imagine a case in which a criminal might use the confessional as a means to seal the lips of a priest who is the sole or chief witness of his crime. An attempt of this kind when frustrated by a refusal to accept the position of confidant or confessor, could not be called a sacramental confession, though even here a priest would only under the obligation of justice or of averting great harm to third parties or the penitent himself use testimony in connexion with a pretended confession.

But a species of accusation which implies a violation of the secret of the confessional in the history of the past is that which comes from disgruntled members of religious orders who have become wearied of their pledge to aim at a perfection which seeks to correct faults by self-accusation and penance. Such are known to have made use of the disciplinary instructions of superiors who employ legitimate knowledge of the faults of their subjects to urge correction of definite defects, as though the knowledge came through the sacramental confession of individuals or rendered the sacrament odious. A case often cited against the Jesuits is that of the attitude of P. Aquaviva toward Spanish subjects and in connexion with the Inquisition. Kurtscheid, who treats of the matter, explains the Instruction of the Jesuit General to the superiors of the order, by referring to the practice of self-accusation known in most religious Constitutions as "the public chapter of faults". Our author, however, finds in the particular circumstances of the time and place in which the instruction was issued sound reasons for its terms which in no sense imply a tolerance of violation of the sacramental seal, even in the broadest sense.

To many students of the history of religion and of sacramental theology of the *sigillum* the most important chapter of Père Honoré's treatise is likely to be that which is entitled *Les Violations de la loi du Sécret*. Here the author answers some of the most vexing accusations of the American historian of auricular confession, Dr. Henry Charles Lea. He shows that the rare cases of alleged violation of the seal cited by Lea are of a kind similar to that of the abovementioned Jacques Hurault, or the earlier instance of Robert d'Artois (1331). They never were formal and actual violations of the secret of the sacramental confession, although Lea draws from them the conclusion: "I have met with a few cases which serve to indicate

that they are by no means unexampled" (vol. I, p. 453). That the numerous martyrs of the confessional who preferred death and torture to life and comfort, where the latter were to be gained by a violation of their sacred trust, is in itself a standing affirmation of how the matter was regarded in the Church at all times by her confessors and the faithful, is hardly noticed by the accusers and calumniators of Catholic teaching on the subject. P. Honoré refers to this testimony in a moderated way when he refuses to cite the traditional instance of St. John Nepomuck because the documentary evidence in the case is defective. From what has been said the reader will glean that the book is not merely a perfunctory repetition of Catholic doctrine and historical tradition but a worthy contribution to apologetic theology for our time.

THE EARLY HISTORY OF THE CHRISTIAN CHURCH from its Foundation to the End of the Fifth Century. By Monsignor Louis Duchesne. Volume III. The Fifth Century. English translation by Claude Jenkins, Professor of Ecclesiastical History, Kings College, London, Lambeth Librarian. New York: Longmans, Green and Co. 1924. Pp. 555.

The third volume of Monsignor Duchesne's History of the Church was published in French, at Rome, in 1910. The author had a world-wide reputation as an historian of early Christian literature. His comments on the *Liber Pontificalis* published as early as 1877, while he was professor at the *Institut Catholique* in Paris, and a number of important interpretations of early ecclesiastical documents later on, while he was director of the French school at Rome and President of the Liturgical Commission, gave his work on the first five centuries of the Church wide attention among historical students. A fifth edition had already appeared at Rome when the S. Congregation (24 January, 1912) announced its censure of the work by placing it on the Index. The immediate cause of this act was apparently a protest from the Italian episcopate pointing out that the work, issued originally in Italian, was doing much harm, especially in the seminaries where it was being used as a text book, not merely on account of its open exposition of historical facts as illustrated by documents, but also by reason of "le reticenze studiate e continue in cose talore di prima importanza, particolarmente se hanno attinenza col sopranaturale; per il dubbio che getta sul altre, o per modo con cui le espone".

There can be no doubt that this criticism was justified; for while Monsignor Duchesne was careful to support his exposition of eccle-

siastical conditions by documentary evidence, his predominantly critical attitude led him, unduly in parts, to emphasize the failings of Church authorities in such wise as to lessen the legitimate concept of the Church as the " Magistra Veritatis et Morum " among those who were not prepared to view the author's exposition in a critical rather than an objective and purely historical light. The Roman authorities had already called attention to the partial purpose of Monsignor Duchesne's work in a circular addressed to the Italian bishops shortly after the work had appeared (S. Congr. Consistor., 1 September, 1911). But the danger of using the book indiscriminately as an apologetic source of information without a proportionate balancing of information to aid constructive study of early ecclesiastical history was evident to all but the tyro.

Monsignor Duchesne himself realized this fact and immediately declared his unconditional recognition of the justice of the Roman decision. The decree censuring the work had appeared under date of 24 January, 1912. The " Laudabiliter se subjecit " of the author was published under date of 10 February, or about a fortnight after the censure had appeared.

The above explanation of the author's position will aid the reader in forming a proper estimate of the actual value of this third volume, now published in translation by a noted English scholar who has taken no liberties with the original, but who closely adheres to the French text of the fifth edition.

The importance for the student of ecclesiastical history of the period which is dealt with in this volume can hardly be overestimated. As regarded not only from the historical point of view but also from that of dogmatic theology the period is one of a fundamental and formative character. The fifth century is eminently the century of the Fathers of the Church, a century of writers which offers an enormous library in apologetic and polemic treatises, sermons and letters by such leaders in the Church as Jerome, Augustine, Chrysostom, Cyril, and Theodoret. It is noteworthy in this connexion that the ancient stock of literary and official documents of the time has been added to in more recent times by the recovery of Oriental MSS., monographs, and tracts, in Latin, Greek, and Syriac. These have helped a just interpretation of the public mind of the Christian world in the controversies after the Councils of Ephesus and Chalcedon. Recent documents give us moreover a new version of the meaning of terms that have served as labels for " Nestorian " and " Eutychian " in the texts of Tillemont and his historical contemporaries.

The two figures on which Monsignor Duchesne concentrates the special light of his researches are St. Augustine, whom he presents as the peer of theologians not only by reason of the vast store of his information and literary work, but above all by the temperate and kindly method of his polemics. As to St. Cyril, whom theologians recognize as the champion defender of the two natures in the one person of Christ, and as the inexorable opponent of the Nestorian heresy, our author throws important light upon the formula used by him in connexion with the "Anathema", namely, "One is the Incarnate Nature of the Word", which has been used to cast doubt upon Cyril's uniform orthodoxy. He points out the uncompromising attitude of Pope Leo, in connexion with the Council of Chalcedon, when the Pontiff passes judgment upon the faith defended by Cyril. These are typical instances of the light that our author brings to a right understanding of the controversies and dogmatic definitions of the Church in the fifth century. As was stated above, one must read Duchesne in conjunction with the constructive history of such writers as Hesychius, Basil of Cilicia, John of Aegeum, and Theodorus Lector. We have no longer the original text of Eusebius, as Duchesne points out, nor of Socrates, and there is no historian of the Church after these to supply the gap down to the end of the sixth century, unless it be Evagrius. Hence the worth of Duchesne's interpretation.

A specially commendable feature of Professor Jenkins's translation, apart from its fidelity, is the very exhaustive Index covering over fifty pages.

DIE ASZETIK DES HEILIGEN ALFONS MARIA VON LIGUORI. Von P. Karl Keusch, C.SS.R., herausgegeben an der Universität Freiburg, Schweiz. Paderborn, Bonifacius-Druckerei.

It is principally as one of the greatest moralists of the Catholic Church that St. Alphonsus is known and appreciated. The marvelous intellectual powers of this great Saint, however, were not limited to the sphere of moral theology. He also ranks among the leaders in ascetic theology. It is on the subject of the asceticism of St. Alphonsus that Fr. Keusch, C.SS.R., has written a treatise of 400 pages in German—the fruit of twenty years of diligent study. His research has extended to the ascetic works of more than 200 authors.

Fr. Keusch has divided his work into three parts. In the first, after a brief account of the life and personality of St. Alphonsus, the author gives a catalogue of the ascetic writings that came from the pen of the zealous Doctor. These were 160 in number, besides

hundreds of letters treating of spiritual matters. The writings of the Saint are divided into two classes—those for the general use of the faithful—e. g. *Visits to the Blessed Sacrament, Glories of Mary* —and those for particular states, as the *Selva* for priests, and the *Spouse of Christ* for nuns. All the works of St. Alphonsus are distinguished for their practicality, order, and clearness.

The second part of Fr. Keusch's treatise is a study of St. Alphonsus' system of asceticism. The fundamental principle of this system is that all sanctity consists of "the love of God which is manifested by the fulfilment of His will". This formula of perfection is, according to Fr. Keusch, more basic and universal than those sometimes assigned by ascetic writers—e. g. "union with God" or "the following of Christ".

St. Alphonsus teaches that, although all are called to perfection, yet certain ones receive a special interior vocation — e. g. to the priesthood or the religious state. Refusal to heed such a special call is very dangerous to one's eternal salvation.

The Saint distinguishes three degrees of the spiritual life—namely, detachment from earthly affections, the practice of virtue, union with God. The first degree demands especially the exercise of penance, mortification, and recollection. In the second degree St. Alphonsus stresses the necessity of prayer, humility, and patience. Through constant, fervent prayer all graces, even final perseverance, can be obtained. The third, or unitive degree, is fostered especially by devout meditation. In an ingenious diagram, Fr. Keusch compares the method of meditation taught by St. Alphonsus with those of St. Ignatius, St. Francis de Sales, and the Sulpician Fathers. The characteristic notes of St. Alphonsus's method are its simplicity, and the importance he attaches to the acts of the will rather than to intellectual considerations. Meditation to St. Alphonsus was not a process of profound thought, but a familiar and loving colloquy between the soul and God.

Contrary to some modern ascetic writers, St. Alphonsus teaches that the "mystic gifts" are not intended for all, but are destined by God for only a few chosen souls. These gifts are not to be despised; nevertheless, for the majority of Christians the safer way is to seek only the active union which consists in the conformity of the will with the Will of God.

The principal devotions advocated by St. Alphonsus were those of the Blessed Sacrament, the Passion, and the Blessed Virgin. It is well known how diligently he labored, by pen and word, to promote frequent Communion. His Mariological thesis that all graces come to mankind through the hands of Mary has recently received the

approbation of the Church in the institution of a Feast to Our Lady as " Mediatress of all Graces ".

The third part of Fr. Keusch's work is devoted to a commendation of the ascetic Theology of St. Alphonsus. Especially worthy of praise are its simplicity and its adaptability to all classes, the ignorant as well as the learned, beginners in the spiritual life as well as those advanced in the way of perfection. On account of this universal adaptability the saint's ascetic writings have spread to all parts of the earth. For example, during the century following his death, the *Visits* went through 100 editions in France and Belgium. Moreover, the Church, through her Sovereign Pontiffs, has voiced her approbation of St. Alphonsus's ascetic doctrine.

A beautifully colored and inspiring picture of the saint faces the title-page of the book. Moreover, Fr. Keusch appends a brief defence of St. Alphonsus's moral teaching, in refutation of a violent attack recently made by Friedrich Heiler in a work (in German) on the nature of Catholicism.

Fr. Keusch's painstaking zeal in expounding, in a clear and orderly manner, the ascetic system of a great saint and Doctor of the Church, is most praiseworthy. The work is a notable contribution to theological literature and reflects great credit on the University of Freiburg, under whose auspices the book has been published.

CHRONOLOGIA VETERIS ET NOVI TESTAMENTI in aeram nostram collata a Sac. Ernesto Ruffini, Professore S. Scripturae in Pont. Seminario Romano et in Collegio Urbano de Prop. Fide. Casa Editrice Nazionale, Roma. 1924.

The chronology of the Bible, notably that of the Old Testament, has been a source of criticism which offers apparently valid historical grounds for denying the value of the Mosaic account and of other elements upon which the credibility of the inspired record depends. The earliest accessible texts of the Pentateuch, preserved in the Hebrew, the Samaritan, and the Septuagint codices, differ in their counting of the centuries of the patriarchal ages before and after the Deluge. Thus the migration of Abraham from the land of Haran took place according to the Hebrew 367 after the Deluge; while the Samaritan code places it at 1017 after the Deluge; and the Septuagint Version puts it at 1247. These accounts cannot easily be reconciled so as to determine the actual periods after the time of Noah. Fortunately we find other sources corroborating one or the other through monuments of profane history, and through contemporary records recently come to light in the fields of arche-

ology, language, ethnology, and paleontology. From such sources it appears that the period intervening between the Deluge and the Advent of Christ covers at least five thousand years. To explain the chronological differences of the patriarchal periods, as given in the sacred text, we must assume either that the Mosaic author and other writers of the Old Testament records did not use our chronological forms but rather symbolical figures to express their notion of time; or else that the text which has come down to us has been variously corrupted or otherwise become defective so as to be unintelligible to present generations.

All this is admirably set forth in Dr. Ruffini's study of the Scriptural chronology. He divides the Old Testament history into periods: the primitive age, down to the Deluge; the age of Preparation, down to Abraham; the age of Promise and of affliction under the rule of Jacob. Then follows the age of Theocracy from the Exodus to the building of the Temple at Jerusalem; next the exilic periods which terminate with the restoration through Esdras and Nehemias, until we reach the final period in the Messianic fulfilment. These eras are compared with the secular and Biblical accounts, and regulated by a conspectus of the Hebrew calendar.

A similar process is observed in tracing the historical chronology of the New Testament. Beginning with the life of Christ, we have the dating of the Gospel account, followed by the chronology of St. Paul's missionary activity and his writings. There are tables to facilitate a general survey of the results obtained by Professor Ruffini's calculations. A number of illustrations give the student an idea of the archeological sources whence the documents corroborating the correctness of the Biblical statements are obtained. The volume is made in an excellent style of typography, and marks a distinct advance of the Biblical research represented by the Roman Institute.

ST. AUGUSTINE, THE ORATOR. A Study of the Rhetorical Qualities of St. Augustine's Sermons ad Populum. By Sister M. Inviolata Barry, A.M., of the Sisters of Divine Providence, San Antonio, Texas. The Catholic University of America (Vol. IV of Patristic Studies issued by the University). 1924. Washington, D. C. Pp. 261.

THE CLAUSULAE IN THE "CIVITATE DEI" OF ST. AUGUSTINE. By the Rev. Graham Reynolds, B.A. Dissertation for the Doctorate in Philosophy at The Catholic University of America. 1924. Pp. 67.

It speaks well for the academic activity of our nuns that their manifest interest should be in the direction of Patristic studies; for

it is by these studies chiefly that our educators may hope to stem the tide of pagan philosophy in pedagogics which affects educational circles under the guise of modern classicism and eclectic studies. Three volumes of the series in Patristic Studies issued by the Catholic University, being dissertations submitted for the Doctorate in Philosophy by students of the Sisters College, are studies of the language of St. Augustine, his vocabulary, rhetoric, and syntax. This implies not a merely philological interest, but a much wider scope, opened through the speech of the Bishop of Hippo, and leading into the field of his influence as a social and religious teacher. Incidentally it obtains for us a clearer insight into early Christian modes of reasoning and public teaching. The characteristic features of the study by Sister Barry are chiefly didactic, however, and deal with the rhetorical figures of speech used by St. Augustine, in imitation of the Greek and Roman rhetoricians, with the infiltration of symbolism applied to Christian doctrine and morals. St. Augustine excels in originality, and his wealth of thought and imagery lend a rare quality of beauty to his oratory. In learning he cannot cope with Jerome or with Origen, especially regarding the textual interpretation of Scripture. But he is an admirable commentator who tackles difficulties and argues them out without pretending to solve all the problems. Readers of the Breviary will get much light from Sister Inviolata's exposition of St. Augustine's numerous tropes, figures of sound, parallelisms, and imagery. The volume, like those of Sister Parsons, S.N.D., and Sister M. Colbert, C.C.V.I., previously published on St. Augustine, shows extraordinary industry of the best type in a student and teacher.

A no less intricate study of the stylistic and formal peculiarities of St. Augustine's latinity is made by the Rev. Graham Reynolds in his Dissertation for the Doctorate of Philosophy—*The Clausulae in the "De Civitate Dei" of St. Augustine.* Readers of the classics cannot but note their habit of rhythmic phrasing, particularly in concluding sentences. The temperamental cadences of prose orators are much like the Vergilian verses. The hexameter drops the line with a spondee preceded by a dactyl. That is art. But there is a habit that makes itself felt in blank verse and in the intonations of certain writers which is as much part of the writer's or speaker's disposition and feeling as is the mode of ambling or pacing in a horse. To analyze this habit of speech in the writings of St. Augustine in the clause endings considered in their metrical or rhythmical form is the purpose of Dr. Reynolds' study. He examines the *clausulae* in their sources and in their peculiarities, their accents,

quantity, composition, variants and metrical licenses, all of which show how far art and nature are blended in the eloquence of the Bishop of Hippo.

DE VERLOSSINGSIDEE BIJ ATHANASIUS DEN GROOTE. (The Idea of Redemption as proposed by St. Athanasius.) Victor Cremers, S.J. (Etablissements Brepols, N.V. Turnhout, Belgium.)

The subject of this theological treatise of two hundred pages is a most important point of Soteriology—the manner in which our salvation was effected by the Word Incarnate. The generally accepted persuasion of Catholics (and orthodox Protestants) on this point is the so-called *judicial* or *forensic* view, according to which mankind was released from the captivity of sin and elevated to the supernatural life of grace by the sufferings and death of Christ in satisfaction for our sins, which had been, in a certain sense, transferred or imputed to Him. This explanation of man's Redemption was especially championed and elaborated by St. Anselm. This forensic view is propounded by preachers and catechists to the almost total exclusion of every other explanation.

However, another mode of conceiving man's salvation was proposed by the Greek Fathers, and especially St. Athanasius. It is this concept of Redemption — which may be called the *physical* or *ontological* view—that is explained and defended by Father Cremers. The fundamental principle of this idea, in the words of St. Athanasius, was: "The Word became Man, that we may become divine". In other words, it was primarily the *Incarnation* that effected our sanctification, inasmuch as by the union of the Word with a human nature, humanity was intrinsically sanctified and endowed with the right to eternal life. Father Cremers traces the development of this doctrine in earlier writers—e. g. Clement of Alexandria, Origen—and shows its dominating influence on the theological system of St. Athanasius. He then considers the rôle of the Logos in the plan of creation, especially the creation of man. According to St. Athanasius, the Word Incarnate was predestined before all creatures as their prototype, and as the sanctifier of mankind. Finally, the writer considers the saint's doctrine on the liberation of mankind from the captivity of sin. Although on this point also the ontological aspect of Redemption predominates, yet the expressions used by the saint in reference to Christ's death indicate that the forensic aspect was not unknown to him.

Father Cremers contends that for an adequate notion of our Redemption the synthesis of both the ontological and the forensic

aspects is necessary. Fundamentally and intrinsically, the work of our sanctification was effected by the personal union of the Word with human nature; but the culmination of the work was produced by the judicial acceptance on the part of God of Christ's merits in satisfaction for man's sins. It is impossible to explain the doctrine of Redemption by either one of these views taken separately. Father Cremers complains that the undue prominence which is given to the forensic view tends to strengthen the Protestant teaching that justification is merely an external or forensic declaration of the remission of our sins by their transfer to Christ. The Catholic doctrine of true, interior sanctification is but the logical consequence of the Athanasian principle that the Word, by His real, substantial union with our nature has interiorly sanctified, and in a certain sense deified those who partake of this nature. Moreover, the ontological view confirms the Catholic doctrine of the efficacy of the Sacraments. For the power of a mere outward ceremony to produce grace *ex opere operato* comes from the fact that it is the channel whereby the germ of supernatural life is communicated from the ever-acting human nature of the Word to a particular human being.

Unfortunately, this excellent treatise of Father Cremers is written in the Dutch language, and consequently its sphere of usefulness is very limited.

RIGHTS AND DUTIES OF ORDINARIES according to the Code and Apostolic Faculties. By the Rev. P. Charles Augustine, O.S.B., D.D., Author of a Commentary on the Code of Canon Law, etc. B. Herder Book Co., St. Louis and London. 1924. Pp. 547.

It is a positive satisfaction to have so complete an interpretation of the new Code of Canon Law, with all the incidental requisite additions to facilitate pastoral administration, as is to be found in the work of Father Charles Augustine, now practically completed with the tenth volume here under review. Archbishop Bevilacqua had already provided a volume *De Episcopi seu Ordinarii juribus ac obligationibus* as set forth in the recent *Jus Canonicum*. Privitera, the Franciscan, had long ago written on the obligations and rights of bishops, and some thirty years ago a learned Dominican had essayed to revive the lessons in a *Manuale Antistitum seu Quid Possit, Quid non Possit Episcopus*. Despite such helps as these a learned American canonist who taught that a bishop is pope in his own diocese, could say that one-half of the hierarchical members who acted as Ordinaries during the last generation would be *ipso facto* suspended for exceeding their faculties, if they did but know it.

Pius IX is reported to have said in the same connexion that some American Bishops were exercising faculties which neither the Pope nor even Almighty God possessed. In view of this Archbishop Messmer's suggestion to our author to write on "The Rights and Duties of Ordinaries" seems wise and timely.

P. Augustine introduces his subject by a definition of terms and the preambles that lead to the use of episcopal prerogatives. Duties and privileges are correlatives and intended to increase the efficiency of legislative and administrative action. The government of a diocese includes the appointment of officials who constitute the diocesan court, of vicars, chancellors, consultors. Each of these functionary elements must be well defined in their spheres of action, so as to coöperate with the head of the diocese.

Apart from the organization of the governing representatives in a diocese the obligations become matter of study for the canonist. Pastors and assistants have their rights as well as their duties, and a demand upon them assumes existing justification in law. Next there are the societies that are in a manner exempt from the immediate jurisdiction of the Ordinary of the diocese, since they are bound to more intimate religious obedience in some institution not depending on the local bishop. The various relations thus created and to be dealt with in administration are clearly explained by our author.

After considering the position of persons in the administration of diocesan churches and communities, the subject of sacramental and pastoral action receives detailed consideration. With this are closely allied the questions of providing places and objects of worship, the ceremonial functions, the duties of organized instruction, and also the disposition of temporalities under the jurisdiction of ecclesiastical authorities. In all these matters P. Augustine expresses the traditional and legal mind of the Church in simple and easily intelligible language.

The latter part of the volume deals with the Penal Code, the procedure in ecclesiastical trials, removals and the infliction of episcopal censures. For the benefit of priests in the United States not under the immediate authority of Propaganda, a brief exposition is given of the faculties to be obtained upon application to the Holy See by our bishops. While Fr. Augustine does not pretend to settle some of the mooted points of jurisdiction, or of clerical obligations, especially in view of the powers of the Apostolic Delegation, he has done eminently good service to the clergy of the United States by his commentary, which should facilitate the observance of ecclesiastical order in points of both law and decorum.

A BIOGRAPHICAL DICTIONARY OF THE SAINTS. With a General Introduction on Hagiology. By the Right Rev. F. G. Holweck, Domestic Prelate of His Holiness Pope Pius XI. B. Herder Book Co., St. Louis, Mo., and London. 1924. Pp. 1053.

A work that has long been needed, and which will be much appreciated by the clergy of English-reading communities, has now been supplied through painstaking industry and with erudite discrimination by Monsignor Holweck. The readers of the REVIEW are already familiar with the general scope of this work, to which we directed attention some time ago, in publishing the articles on Hagiology which form the introductory history of the volume.

As the author states in his preface to the work, his aim has been to furnish historical sources rather than devotional matter.

Since 1885 he had collected much material, principally liturgical, for Mariological and hagiological purposes. In 1913, knowing the difficulties, and in spite of them, he undertook the task of compiling a complete Dictionary of Saints, or rather a manual of Hagiography, to fill a gap in English literature. In doing this he did not search any original manuscripts. He simply meant to present the fruit produced by the labor of the hagiologists of the present day.

One of the main sources used by him was *Heiligen-Lexikon* of Dr. Joh. Ev. Stadler, printed at Augsburg, 1858-1862. It would, however, have been a fatal mistake simply to take up Stadler's volumes and furnish to the public an abstract of this work in English. Stadler is antiquated; he had not at his disposal the researches of the modern hagiologists, such as the Neo-Bollandists (Delehaye), Günter, and others. Therefore he gathered his material from other printed sources, such as Stanton, Barret, O'Hanlon, Baring-Gould, Guérin, Heitemeyer, Seeböck, the Neo-Bollandists, Günter, Buchberger, the *Catholic Encyclopedia*, Nilles, Martinoff, Maltzew, Wüstenfeld, Lobineau and some others.

Of paramount importance in gathering hagiological data of the Eastern saints, is the *Annus Ecclesiasticus Graeco-Slavicus* of the Russian Jesuit John Martinoff, which was published by the Bollandists in the XIth volume for October. Martinoff used an immense amount of manuscripts and printed books which were absolutely unknown and inaccessible when the Bollandists published the first nine months of their *Acta*. He gives the names of his saints in the form of a simple diptychon, but adds ample notes at the end of each day, particularly about the Slavic saints. The Menology of the Orthodox Catholic Church of the Orient, published by the Russian provost Alexios Maltzew (Berlin, 1901), which contains a full list of the saints venerated in the schismatical Church of Russia, was also consulted.

Of good service has also been the "Kirchliches Handlexikon," edited at Munich by Dr. M. Buchberger (1907-1912). Its hagiological articles are, without exception, written by eminent hagiologists of the Benedictine Abbey of Emaus, Prague.

If the bibliography at the end of each article is rather limited, it must be remembered that any attempt at completeness in this direction would have tripled the size of this work. Ulysse Chevalier, in his "Repertoire des Sources Historiques du Moyen Age" (Paris, 1905-1907) gives a full bibliographical list after each notice, also in the line of hagiology.

It is the scope of the book to record *all* the saints who have been venerated in the Church of Christ and whose names can be found in the available sources, even though in many instances, especially in Western countries, their venera-

tion is popular only and not approved by the Sacred Congregation of Rites. From some sources, *e. g.*, the Syrian Menology of Rabban Slibha, all the names were inserted, although some of the personages recorded there, *e. g.*, some of the Roman emperors, enjoyed no cult, but were entered in the Menology because they have a claim on the gratitude of the Church. A list of the principal sources precedes the body of the work, which is a book of reference only, not intended for continuous reading.

SYNODUS DIOECESANA BUFFALENSIS Vigesima Septima, ab Illmo. ac Revmo. Guillelmo Turner Episcopo Buffalensi celebrata, Buffali in Ecclesia Cathedrali S. Joseph, die 14 Maii 1924. Pp. 147.

The practical efficiency of the diocesan clergy everywhere depends upon three things: personal holiness, respect for authority, and intelligent vigilance on the part of superiors. The impression that laws correct evils, or that fear of penalty is a safe substitute for reverence, is a common enough error. On the other hand, the definite expression of law, adjusted with proper sanction to local conditions, is a real and permanent aid to the threefold element of pastoral service. Since the new Code of Canon Law was promulgated many bishops have taken occasion to see to its application and needful enforcement by calling the diocesan clergy into conference or synod. Here the solemn sanction of the regulations was made known and presently binding through statutes which clearly express the duties and responsibilities of the ecclesiastical body. The cleric at his ordination pledges obedience to the Ordinary. Obedience to law and response to duty are not quite the same things. Diocesan statutes point out the harmonious operation of both law and duty, and offer a standard or measure for the Ordinary at the episcopal visitation, by which he may gauge the condition of the diocesan Church.

What strikes one as a particular merit of the recent Buffalo Diocesan *Statuta* is their definiteness as well as their comprehensiveness. Written in Latin, they avoid the involved style so common in the prescriptions that come from canonists habituated to the genius of the Italian tongue, in which melody counts as much as clarity. The Appendix to the Statutes adds certain rules, in the vernacular, touching Diocesan Commissions and Chancery service. Regulations regarding church music are supplemented by a useful list of liturgical books to suit the various local offices of public worship; also there is the text of the Nuptial Blessing. The Statutes not only are a staff which facilitates the progress of the Buffalo clergy but are also apt to prove useful to others in quest of like aid.

AMERICAN LAW OF CHARITIES. By Carl Zollmann, Professor at Marquette University School of Law, and Member of the Chicago Bar. The Bruce Publishing Company: Milwaukee, Wisconsin. 1924. Pp. 623.

When some years ago the Columbia University Press, under the patronage of the Faculty of Political Science, published Professor Zollmann's *American Civil Church Law* we spoke of the permanent value of the work to canonists and to those on whom the direction and administration of church property devolves under civil and present ecclesiastical conditions in the United States. In that volume the author omitted to discuss questions that relate to charitable trusts as such, although the subject is closely bound up with the church administration. The reason for not entering upon charitable trusts, so far as they affect the various religious denominations, in a work on Civil Church Law was that it would have carried the inquiry into the wide field of eleemosynary, educational, and municipal charities, a domain that calls for detailed treatment in order that it may be of practical service to those interested in organization and maintenance of the Church's external activities. What was thus wanting in the *American Civil Church Law* is now supplied in a separate volume under the title of *American Law of Charities.*

A merely cursory examination of the book gives at once the impression of painstaking and carefully specialized study, not simply of the legal aspects but of the historical development, the practical bearing of the various phases that enter into the subject. While it was necessary to go back to the sources of British legislation, with its twofold current of royal prerogative and the powers vested in the English Church by law established, Dr. Zollmann emphasizes the independence as well as the divergence of American law from English precedent and traditional court decisions, in principle as in fact. The term charity has a wide application, and in law calls for distinctions in regard to pertinent trusts. Benevolent bequests frequently come under the rule and administration of the Church. Their guardianship in such cases devolves on the priest more often than it does on the lawyer. The acceptance of trusts resulting from testamentary action imposes on pastoral administrators duties and responsibilities that need to be as clearly understood as they are to be clearly defined. Again there arise conflicts of law in connexion with charities that need caution and understanding to terminate them in a way that serves the true interests of charity and of religion no less than those of public order. Moreover, those who are responsible for the proper exercise of the functions arising from the ad-

ministration of charitable institutions need to be familiar with their right and privileges under the law. Thus a proper appreciation of the statutes regarding exemption from taxation and of damage liability are important items in the government of permanent organizations of charity as conducted under the ecclesiastical auspices.

In all such matters the volume before us serves as a safe guide both to pastors and religious superiors who preside over the numerous institutions of the Catholic Church throughout the country. It is equally a help to benefactors, and to trustees of charities, and is indispensable to the lawyer who acts as adviser in such cases.

The casual student may here and there balk at expressions that appear to offend the religious sensitiveness of those who are not familiar with history or lack the broad view that recognizes weaknesses and abuses of law under the auspices of the Church. Popular superstition in what are frequently called the Dark Ages is a fact which though misused by historical gossipers has affected the forms of medieval law and its traditions. The record as applied to present-day conditions jars on the supersensitive. But where our author uses terms of this kind he is citing references which do not affect the radical integrity or high mission of the Church's governing factors.

The work has an excellent topical and analytical Index and altogether offers a real service to those for whom it was written.

RELIGION IN CHURCH LAW. An Exposition of Canon Law concerning Religious. By Hector Papi, S.J., Professor of Canon Law, Woodstock College. With a Preface by the Right Rev. Mgr. Philip Bernardini, D.D., Professor of Canon Law at the Catholic University. New York: P. J. Kenedy and Sons. 1924. Pp. 355.

Fr. Papi's third volume on the government and relations of religious communities, especially in the United States, will serve to throw practical light of interpretation on much of the previous treatises in which he explains the obligations of the Religious Profession in its management and its subjects. It is as much a help to the outsider brought into relation with the members of religious organizations as it is to the superiors and members of these bodies themselves. The topics appertaining to the subject of conventual life are treated from the general theological as well as from the legal and the administrative point of view. Thus it serves not only the canonist and the religious, but in a manner the confessors, spiritual directors, scholastic superintendents—in short, all who in their administrative or consulting functions come into contact with members or sections of religious community life. Fr. Papi has had the ad-

vantage of practical experience as a former official of the Apostolic Delegation trained in Roman canonical observance, together with thorough familiarity, later, as a member of the Society of St. Ignatius, regarding the work and government of religious orders. That fact, with the training in Canon Law as a professor in Woodstock College, guarantees sound principles and scholastic exposition.

It should be emphasized that the work is arranged in alphabetic sequence of topics, much like a volume published years ago by Fr. Ethelred Taunton in England under the title of *The Law of the Church;* or the larger and later work of P. Ojetti's *Synopsis,* though these latter books are not confined to the subject of religious observance in the canonical sense.

Literary Chat.

Seminaries and colleges are adopting the custom of encouraging literary work among their pupils and at the same time giving a public account of their methods in doing so through the publication of Year Books. We have already made mention of the creditable work done by the Benedictine Seminary in the *Seminarists' Symposium.* An equally impressive volume is the "Concordia Number" of *St. Bonaventure's Seminary Year Book,* edited by the Duns Scotus Theological Society of St. Bonaventure's Seminary, Allegany, N. Y.

Handsomely illustrated and quite literary in the quality of its varied output is *The Sheaf,* first annual of Mt. St. Joseph's Collegiate Institute for the Higher Education of Women at Chestnut Hill, Philadelphia. The institute has sixty-five years of practical experience as a teaching order and its pedagogical output gives evidence of sound and advancing methods.

Of the work done by the ascetic and mystic section in the *Muséum Lessianum* published under the direction of the Jesuit Fathers at Louvain, *La Prière de Toutes les Heures,* by P. Pierre Charles, S.J., is an excellent specimen. The thirty-three meditations contained in the modest volume represent the third part of a series in which the soul is led to God. We are taught first how to approach God, next how He comes in turn to the soul who seeks Him, and lastly, what it is that this reciprocal approach accomplishes in the individual. The topics are pointed by brief Scriptural phrases which the author uses as keynotes and in the exposition of which he unfolds the purpose of life through training the faculties of mind and heart to acquire the habit of seeing God in all things and living in hallowed union with Him. There are no didactic forms, no platitudes in these pages. They stimulate to vigorous thinking and action. (Charles Beyaert: Bruges.)

The Society of Salvatorian Fathers, whose headquarters are in Rome, seeks to promote missionary enterprise both by preaching and by literary propaganda. From their provincial house at St. Nazianz, Wisconsin, they issue literature intended to create a taste for wholesome reading, and to stimulate religious and priestly vocations. To the vocation booklets for boys from different sources Fr. Winfrid Herbst adds one for young girls. *Girlhood's Highest Ideal* offers in less than a hundred pages a dozen attractive chapters contrasting life in the world with a life consecrated entirely to the service of God, and stressing the peace

of heart that comes with the latter. It is a good booklet to put in the hands of the young and probably also in those of mothers and teachers. It makes for spreading happiness of the right kind in this valley of tears.

Fr. William H. McCabe, S.J., has made a careful translation of Père Cotel's *Catechism of the Vows,* written some sixty years ago but revised and edited since the publication of the new Code of Canon Law, at the hands of Fr. Emile Jombart, S.J. It explains in the form of question and answer the nature and import of the vows and practices of the religious life, and by reason of its clear and precise method of teaching will serve as an excellent handbook for the mistress of novices and her subjects as well as for spiritual directors of nuns in general. (Benziger Brothers: New York, Cincinnati, Chicago.)

True poetry is the music of wisdom, and as such, like wisdom itself, is essentially religious. Hence the forms in which the inspired writers of the Bible proclaim their messages are in the main those of poetry, lyric, or epic. Though we hardly realize this in reading our ordinary versions of the New Testament, it is implied in the very name Evangel or Gospel, the beautiful tale issued with angelic initiation of the Gloria chant. Janet Erskine Stuart, despite her eminently practical methods, as shown in her Life and Letters, and in her government of religious and scholastic communities, had the habit of chanting her directions along the highways and byways of life. Thus she drew by the sweetness of melody those whom it was her aim to direct and correct. Her *Poems,* with a Preface by Fr. William Roche, S.J., are lessons in the music of heaven that comes through the liturgy and from the vision of the beauty kindled by Divine Love. God bless Madame Maud Monahan who has wisely and gracefully gathered the sweet notes—love croonings of her former Mother in religion, by which the earlier biography becomes so much more of a continuous and illustrated canticle to the Sacred Heart of Jesus. (Longmans, Green and Co.: New York.)

Missy is the "Heart Story of a Child". The child is four when the story opens. She is twenty when it closes. The intervening years are filled in with the every-day incidents of an average home life. Daddy, Mother, Sis, Boy, the *dramatis personae,* with the natural entrances and exits of friends, neighbors, frame in a play which for its sheer wholesomeness, simplicity, kindly humor holds the onlooker's—the reader's—attention until on the last page Missy is lifted to a coveted heaven by the announcement that she has secured the position of "teaching forty wrigglers of the District of Glendale for nine months at a salary of fifty dollars a month". But that this announcement was not to terminate Missy's career is subsequently made plain by Boy's remark: "First thing we know you'll be announcing your departure to enter a convent or something". And Missy smiled and did not deny. And Miss Daly smiled when she heard of it and fingered a scrap of yellow paper: *When I get big, I'm going to be a Sister because they are the loviest to be when you are a Cath'lic. I should like to wear a veil, and beads, and a cross.* "And Father John smiled, too —but then Father John had already known." It is the natural ending of a story that should have a place on the shelves of every parochial and convent library, and better still, on the reading table of the Catholic home. (New York, Benziger Brothers.)

That Father Martin Scott, S.J., possesses the art of clothing truths of the Catholic Faith and life in a style which the average man understands and likes, everybody knows. That he is able to clothe those same truths in the dress of a novel that grips and holds the reader's interest is evidenced by the wide popularity with which *Mother Machree* and *For Better or For Worse* have been received. His latest book belongs to the latter class. *Kelly* is the title and the carmine jacket enswathing the cover prepares one to look inside for a red-blooded story. And this it certainly is. The industrial life of a factory town forms the current of the tale. Kelly is the hero who by sheer manly grit, honesty, cleanness, nobility of character

forges his way through industrial strifes and misunderstandings to a position of trust and decent competence in the Henley Mills. It is enough to say that Kathleen the heroine is worthy of Kelly the hero, and the story. It is a book which both the workingman and his employer will be the wiser and better for reading. It favors unionism but exposes the meanness and hypocrisy of some of the walking delegates. The Christian principles which must regulate the interrelations of Capital and Labor, if economic and social peace shall prevail, are placed in a strong light and an intense setting. (Benziger Brothers.)

Some years ago a publisher knowing human nature caused to be compiled by well-known literary editors a series of volumes entitled *Books That Every Child Should Read*. There were poems, essays, myths, stories "every child should read". There were heroes, heroines, as well as birds and flowers "every child should know". Whether really every child should read or know all the things these many books contained may well be doubted. Indubitably, however, they contained much that was instructive and interesting. Certainly, too, the books were attractively made and doubtless many a fond mother eager that her little Stella should as early as possible be familiar with all the nice books that every normal child should read, purchased the entire series. They filled several feet on Stella's personal library shelf. How much space they took up in the wee maiden's small brain neither the historian nor the psychologist can tell. At all events the publisher's idea was profitably fructive, and it might be well if "one of ours" imitated it in so far as to build up a series of books *Every Catholic Child Should Read*. Possibly it might induce Catholic parents to interest themselves in what their tiny Stellas should read, instead of allowing them to debase their avid little eyes and souls with the horrid prints of the Sunday blankets and the trashy stories of the flashy magazines.

A kindred enterprise for the Catholic publisher might eventuate in *Books Every Catholic Teacher Should Read*. Not infrequently we hear our teachers complain of the paucity of pedagogical books consonant with Catholic faith and philosophy and that they are obliged in their profession to rely entirely upon publications emanating from professors in secular schools and colleges. It was no doubt such a complaint that occasioned Fr. James Higgins to prepare his text book for Catholic teachers entitled *Fundamentals of Pedagogy* (Macmillan Co., New York). The work has previously been reviewed in these pages. It would be interesting to know how many of our teachers who have been crying for such a book have read what has been produced for their peculiar needs and conditions. Anyhow, the *Fundamentals of Pedagogy* ought to have a place on the proposed series of *Books That Every Catholic Teacher Should Read*—a place along side of Otto Willmann's *The Science of Education,* (English translation by Fr. Kirsch, The Abbey Press, Beatty, Pa.) and Br. Chrysostom's *Development of Personality* (J. J. McVey, Philadelphia, Pa.).

To the trio just mentioned of books every Catholic teacher should read can now be added a fourth: *The Teacher's Year,* by Charles Phillips, M.A. The author modestly entitles it "an informal handbook for the Catholic educator", but the "informality" is applicable only to the surface side of the style, which is untechnically pedagogical. The book is not a treatise on "Psychology in the Classroom" nor "Applied Pedagogics". Very sympathetically and very genially the author meets the teacher's outward situations and inward difficulties, perplexities, problems as they arise, from the early September days when she confronts the growing group of boys and lassies until she has dealt month by month with the issues peculiar to the successive seasons—such, for instance, as the health problem in November, the entertainment item in December, the New Year's resolutions born with January, and so on, all the way through to vacation again with

its opportunities and claims for rest and personal culture. The book becomes thus a very kindly and helpful companion which the teacher, religious or secular, will like to have close at hand; one that will inspire, encourage, comfort, console, delight. Some of the material has previously been published in the *Catholic School Journal*, of which Mr. Phillips is Associate Editor, and in *America*. It is good to have it brought up to date, revised and supplemented in the present convenient and attractive volume.

In the chapter for July, on "The Teacher's Reading", a number of books possessing an informing and a cultural value for the Catholic teacher are suggested. We welcome the present opportunity of adding *The Teacher's Year* as well as the books mentioned above as those which "every Catholic teacher should read".

By inadvertence the remark occurring in the review last month of the new Pustet pocket Missal to the effect that "the print would have been more agreeable to the eye if a heavier grade of paper had been employed" (p. 439), was misplaced from the notice of the Breviary to that of the Missal. For the rest, the new edition of the Breviary commends itself particularly by its frequently repeating *in loco* the *capitula* and *orationes* which otherwise would involve annoying fumblings and searchings in various separated places.

Books Received.

SCRIPTURAL.

THE NEW TESTAMENT. Vol. IV: The Remaining Epistles. The Apocalypse. Part I: The Epistle to the Hebrews. By the Rev. Patrick Boylan, M.A., D.Litt., D.D., Vice-President and Professor of Sacred Scripture, St. Patrick's College, Maynooth; Professor of Eastern Languages, University College, Dublin. Part II: The Pastoral and Johannine Epistles. By the Rev. Francis Gigot, S.T.D., late Professor of Sacred Scripture, Yonkers, New York. The Epistles of SS. James, Peter and Jude. By the Rev. W. H. Kent, O.S.C. Longmans, Green & Co., New York, Toronto, London, Bombay, Calcutta and Madras. 1924. Pp. xl—166. Price, $1.60 *net*.

RUTH. Commentaire Philologique et Exegetique. Par le P. Paul Jouon, S.J., Professeur à l'Institut Biblique. Rome: Institut Biblique Pontifical. 1924. Pp. xi—99.

THE GODHEAD OF CHRIST. As Portrayed in the Gospels. By the Rev. Hugh Pope, O.P. Catholic Truth Society, London. Pp. 32. Price, *twopence*.

GOSPEL STORY OF THE RESURRECTION AND ASCENSION OF OUR LORD. Compiled by Fr. Raymund Devas, O.P. Catholic Truth Society, London. Pp. 23. Price, *twopence*.

THEOLOGICAL AND DEVOTIONAL.

EPITOME THEOLOGIAE MORALIS Universae per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis et ad Immediatum Usum Confessarii et Parochi excerpta e Summa Theol. Mor. R. P. Hier. Noldin S. J. a Dr. Carolo Telch, quondam Professore Theologiae Moralis et Iuris Canonici in Pontificio Collegio Iosephino, Columbi Ohioensis, U. S. A., et ab eodem secundum novum Codicem Iuris Canonici tertio recognita. Editio 6ª. Oeniponte (Innsbruck, Tirol, Austria): Typis et Sumptibus Fel. Rauch. Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1924. Pp. xlii—571.

THY KINGDOM COME. Morsels from the King's Table. By J. E. Moffatt, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 64. Price, $0.30 *net*.

THE CENTURY OF THE SACRED HEART. Revised for English Readers from Seventh edition of *Le Sacré Cœur*. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xii—156. Price, $2.35 *net*.

A WAY OF HEARING MASS. Recommended by Cardinal Vaughan. London: Catholic Truth Society. Pp. 48. Price, *twopence*.

ONE HOUR WITH HIM. "What? Could you not watch one hour with Me?" (Matthew 16:40.) By the Very Rev. Mgr. J. L. J. Kirlin, Diocesan Director of the Priests' Eucharistic League in Philadelphia, author of *Catholicity in Philadelphia*, etc. New York: Macmillan Co. 1924. Pp. xi—160. Price, $1.00.

ESSAI SUR LA PHYSIONOMIE MORALE DE SAINT BENOIT. (Collection "*Pax*", Vol. XVII.) Par Dom I. Ryelandt, de l'Abbaye de Maredsous. Lille: Desclee, De Brouwer & Cie; Paris: Librairie P. Lethielleux. Abbaye de Maredsous. 1924. Pp. ix—95. Prix, 3 *fr*.

TYBURN AND THE ENGLISH MARTYRS. Conferences given at Tyburn during a Solemn Triduum in honor of the English Martyrs, 1-4 May, 1904, with Appendix containing paper read at National Catholic Congress at Newcastle, 1911, entitled "A Plea for Our Martyrs". By the Rev. Dom Bede Camm, M.A., F.S.A., Benedictine Monk of Downside Abbey. Third Edition, revised and enlarged. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xxvi—145. Price, $0.85 *net*.

THE CONQUEST OF HEAVEN. Perfect Charity and Contrition. By Frederick Rouvier, S.J. Translated from French by Sister Francis of Sacred Heart and Lawrence Drummond, LL.D. John Murphy Co., Baltimore, Md. Pp. 182. Price, $1.00.

DEVOTION TO THE SACRED HEART. The Doctrine and its History. By the Rev. J. V. Bainvel, S.J., Professor of Theology at the Catholic Institute of Paris. Translated from fifth French edition by E. Leahy. Edited by the Rev. George O'Neill, S.J., M.A. Benziger Brothers, New York, Cincinnati, Chicago. Pp. xv—371. Price, $4.00 *net*.

HISTORICAL.

THE ROMANTICISM OF ST. FRANCIS, and Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. New edition. Longmans, Green & Co., London, New York, Toronto, Bombay. 1924. Pp. xi—311. Price, $3.50 *net*.

LIVES OF THE BRETHREN OF THE ORDER OF PREACHERS, 1206-1259. In the translation of Fr. Placid Conway, O.P. Edited with Notes and Introduction by Fr. Bede Jarrett, O.P. Benziger Brothers, New York Cincinnati, and Chicago. 1924. Pp. xvi—294. Price, $2.00 *net*.

THE LIFE OF ST. FRANCIS XAVIER, Apostle of India and Japan. From Italian of the Rev. Fathers D. Bartoli and J. P. Maffei, S.J. With Preface by the Rev. Fr. F. W. Faber, D.D. The first Indian edition by a Son of St. Francis Xavier. From ninth American edition. (*Pro Deo et Patria Series*, XXVI.) C. N. T. Institute Press, Vepery, Madras. 1923. Pp. xxxii—368. Price, 2 *Rs*. 8.

PHILOSOPHICAL.

SPIRITUALISM AND THE CHILD. By Irene Hernaman. London: Catholic Truth Society. Pp. 15. Price, *twopence*.

THE SENSE OF IMMORTALITY. By Philip Cabot. Ingersoll Lecture, 1924. Cambridge: Harvard University Press. 1924. Pp. 50. Price, $0.50 *postpaid*.

THE SACRAMENT OF SILENCE. By Noel Sylvestre. New York: Macmillan Co. 1924. Pp. 266. Price, $1.75.

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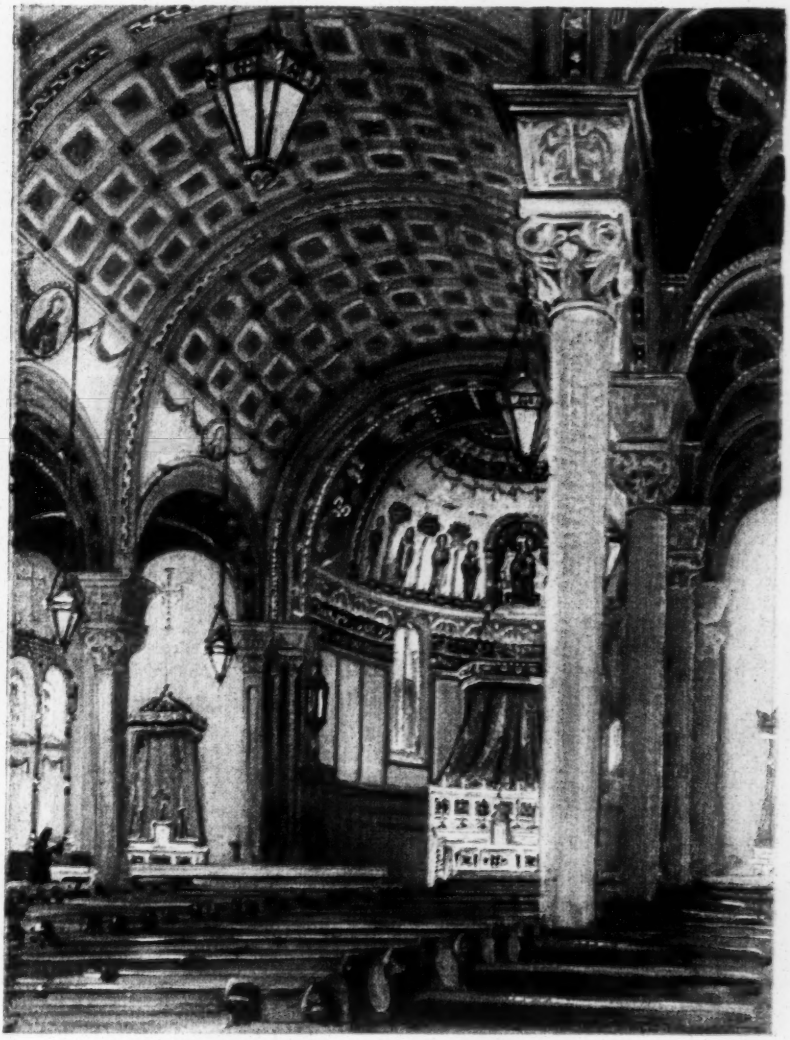

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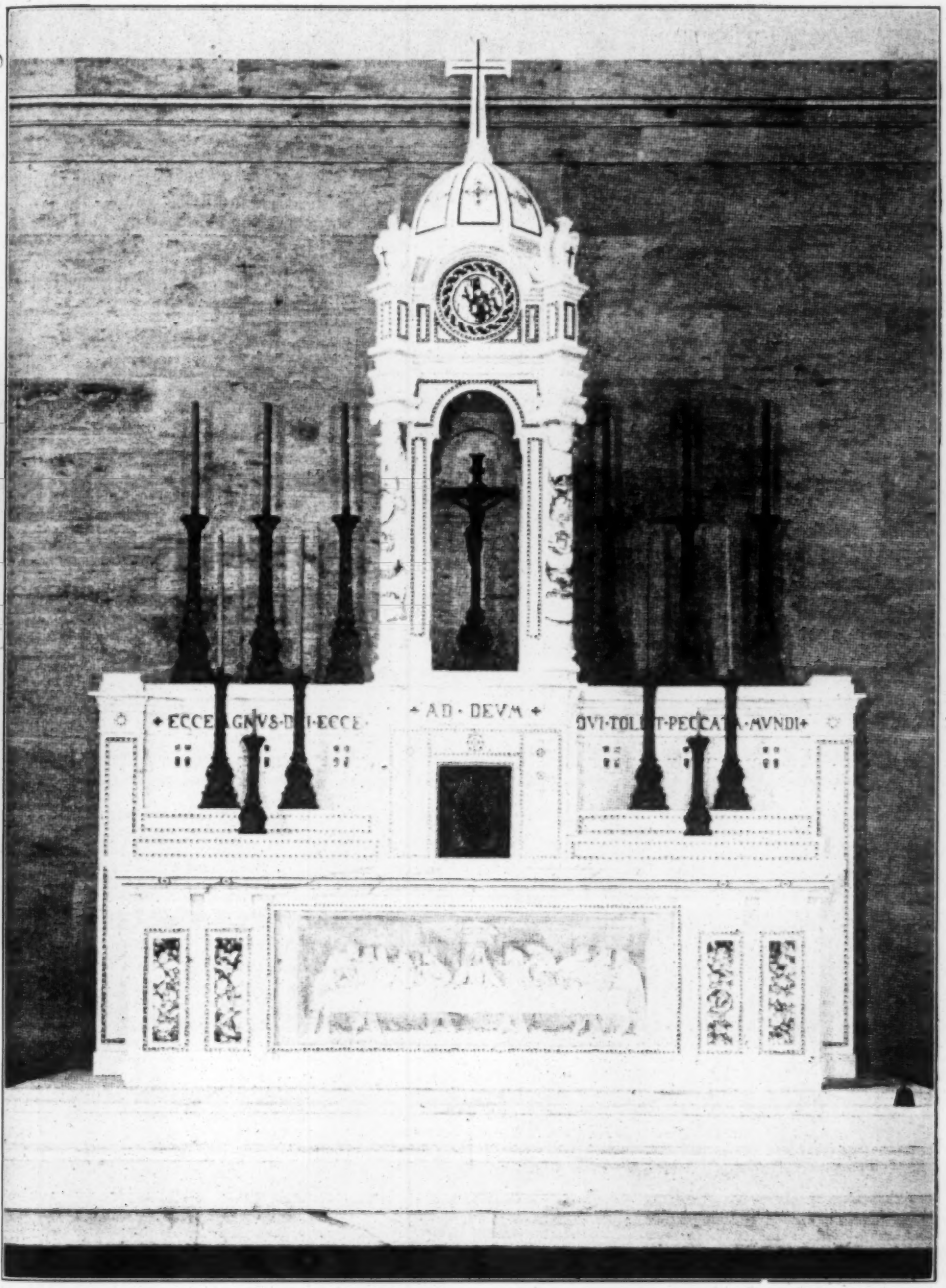

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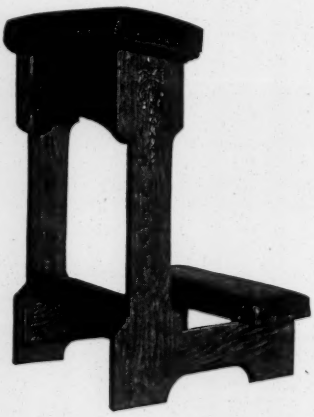

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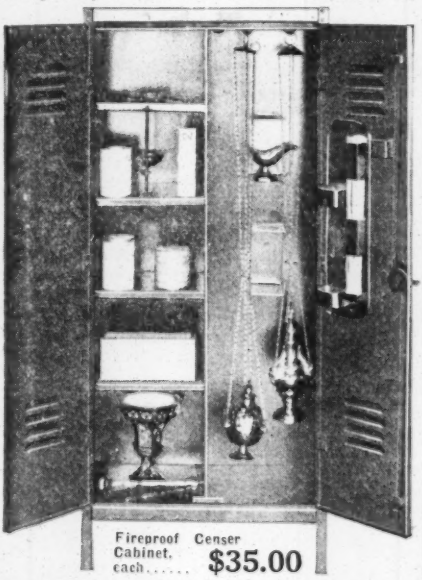

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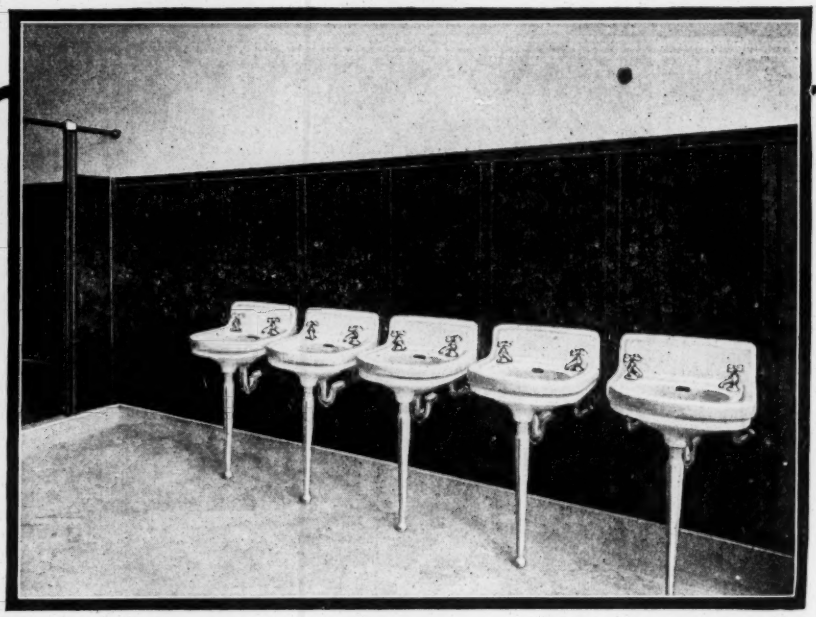

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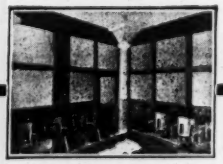
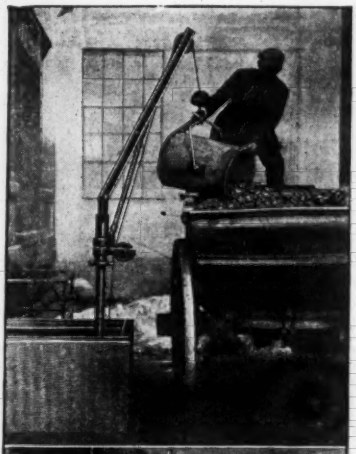
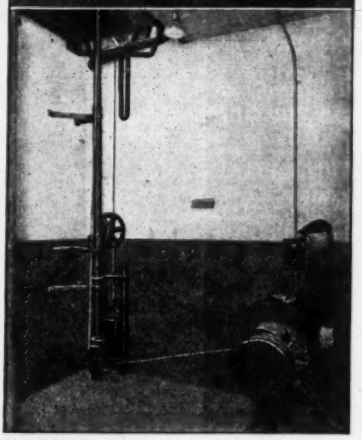
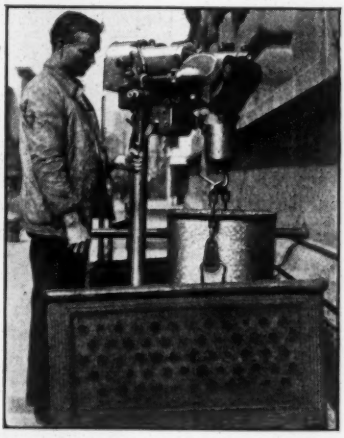






Model D Electric G&G Telescopic Hoist at work



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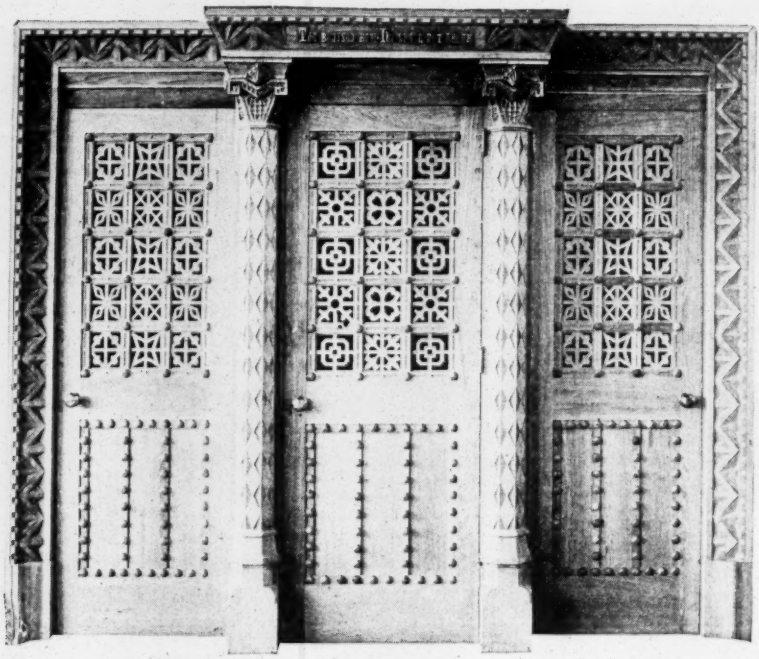

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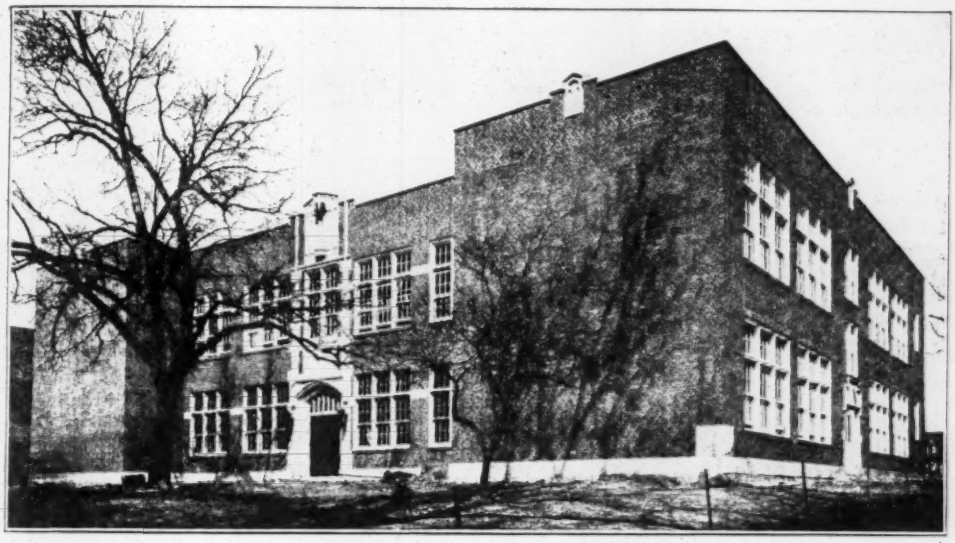

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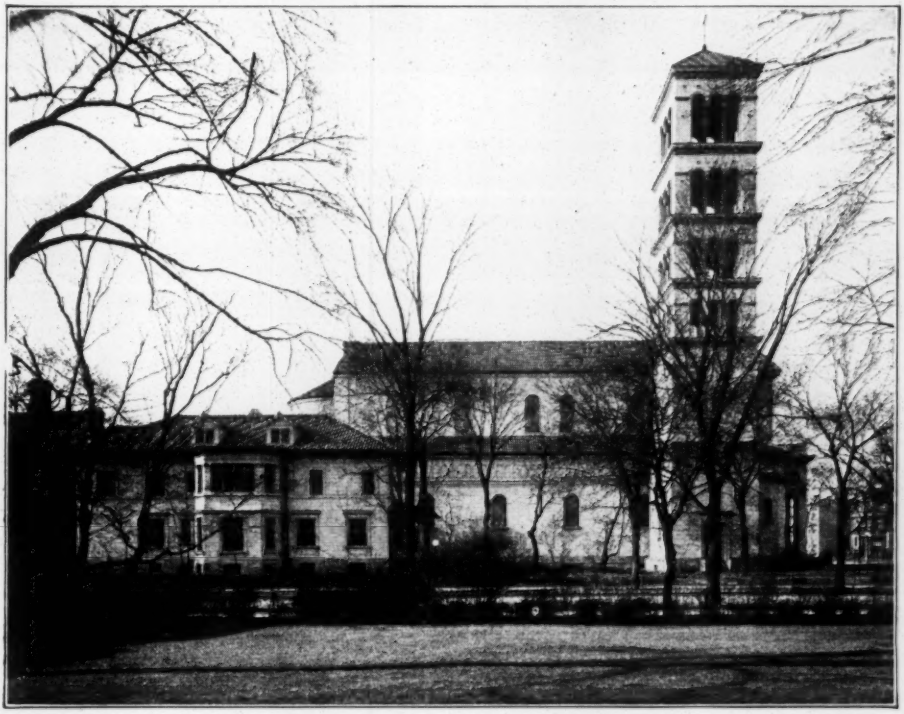

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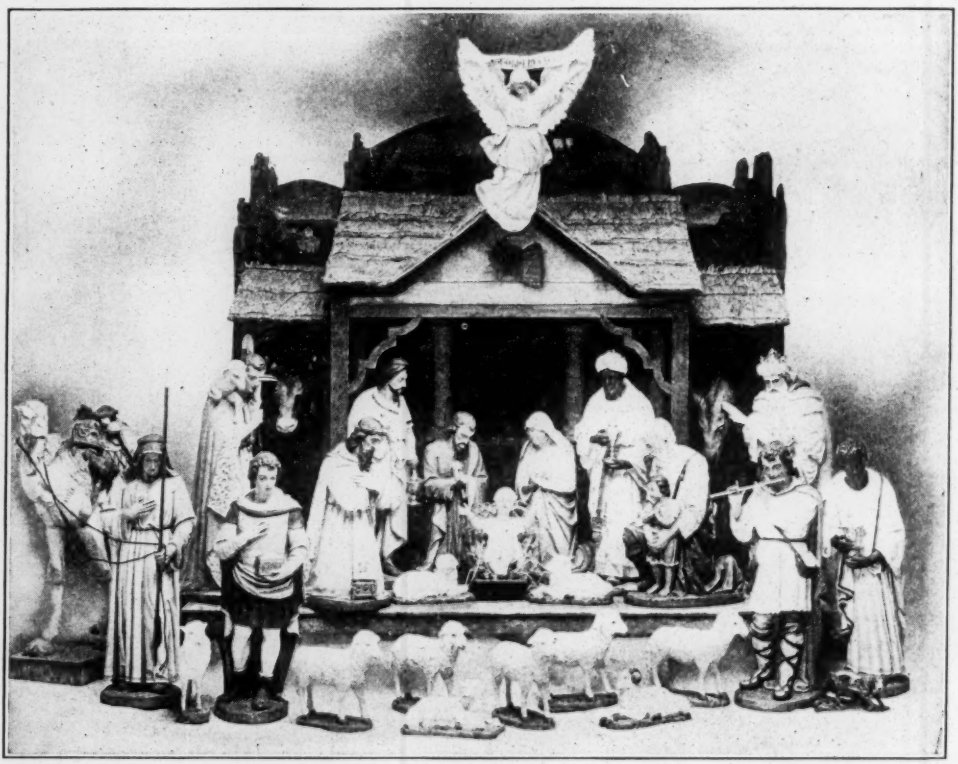

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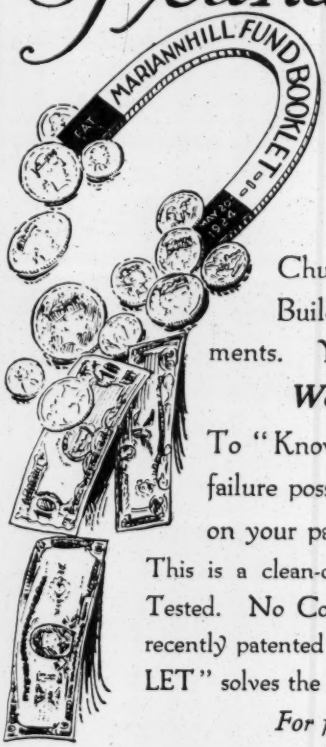

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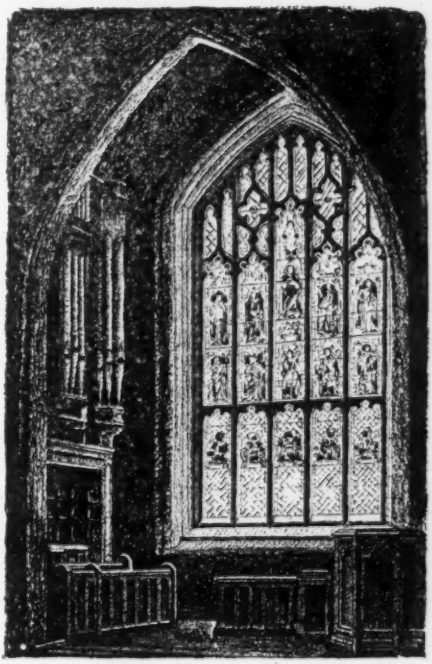

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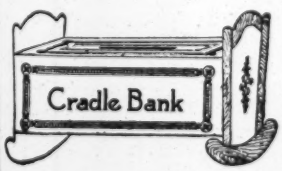

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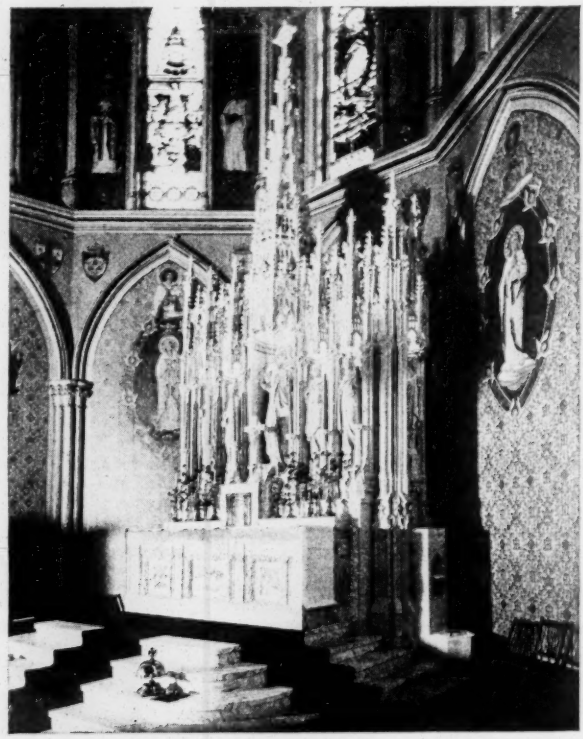

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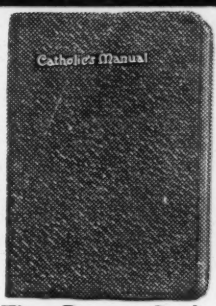

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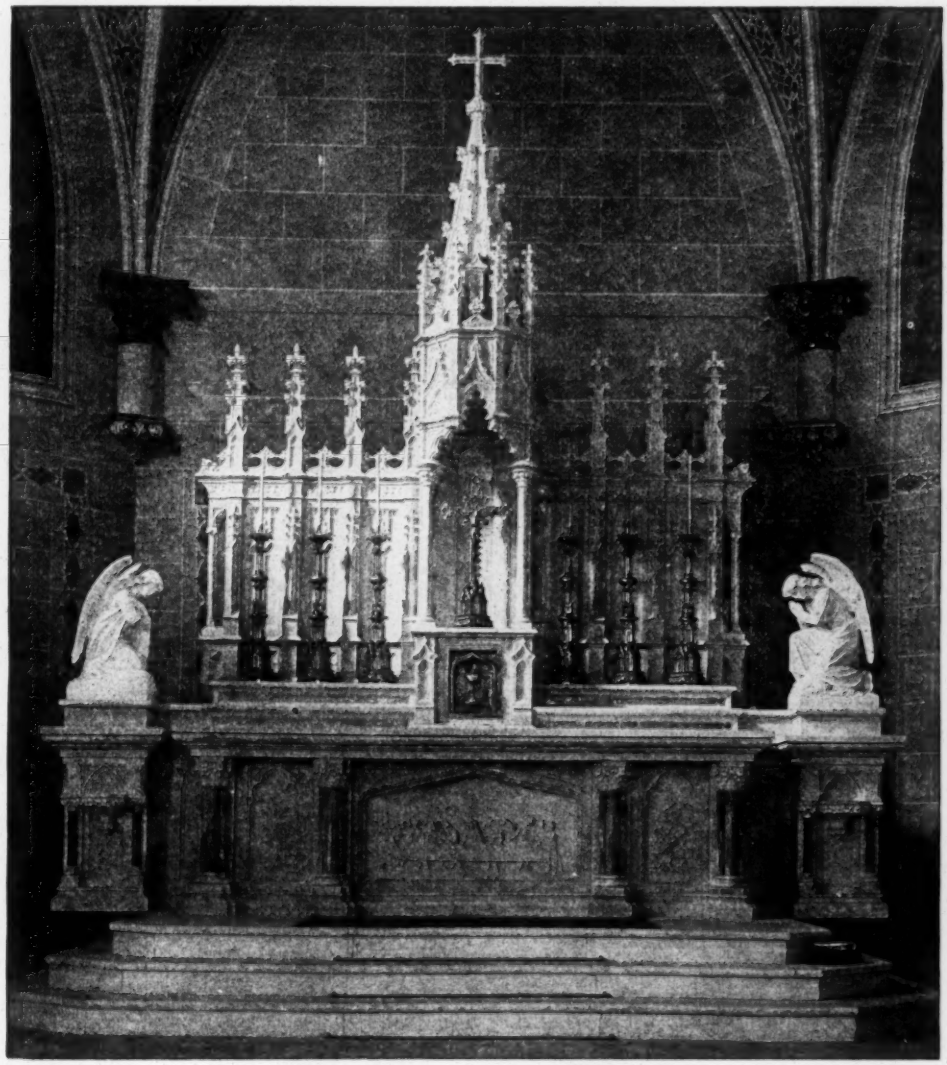

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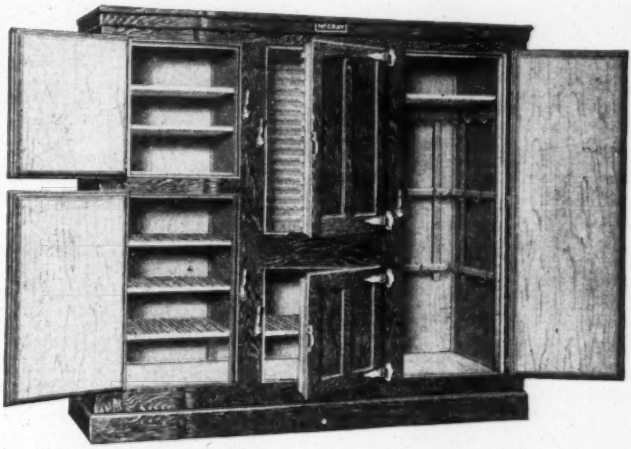

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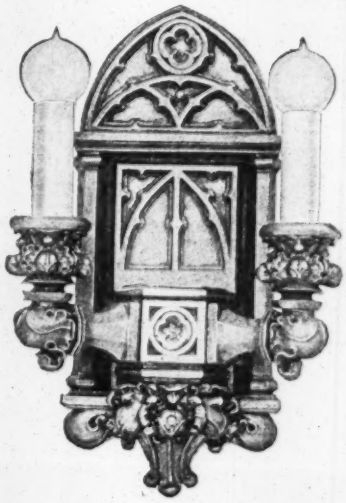

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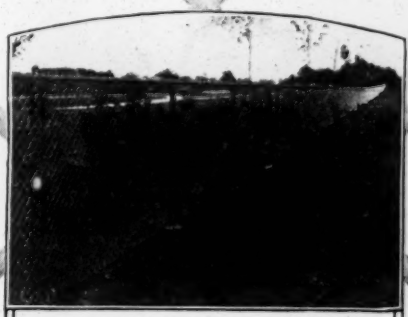

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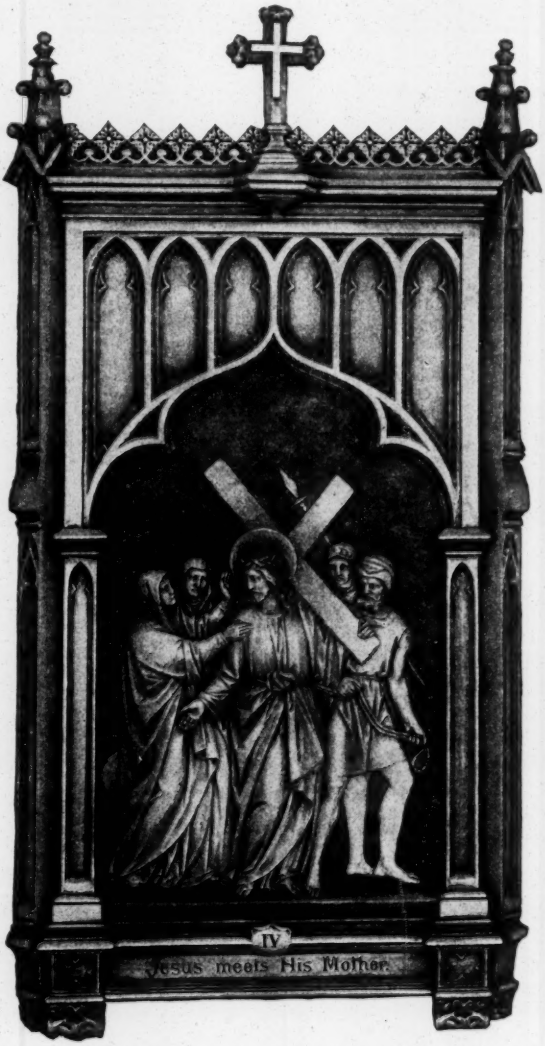

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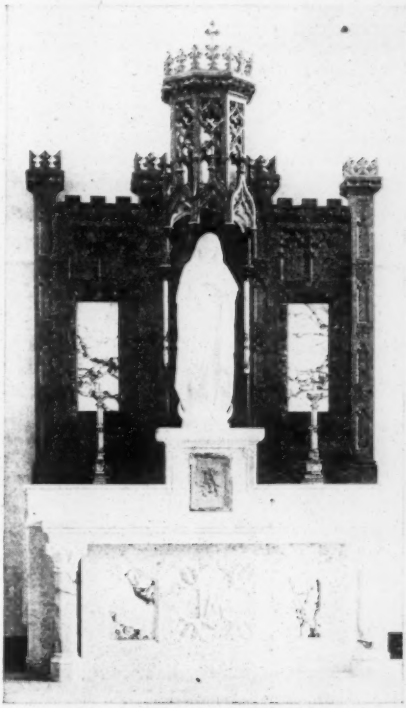

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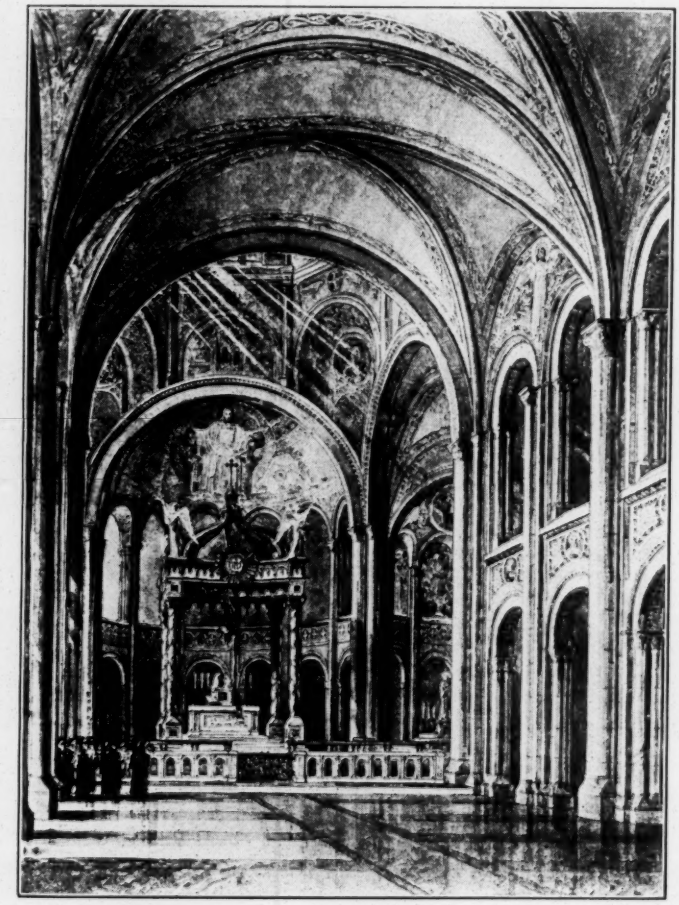

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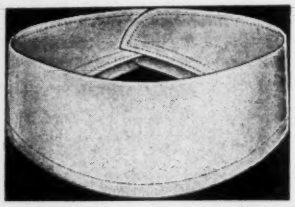

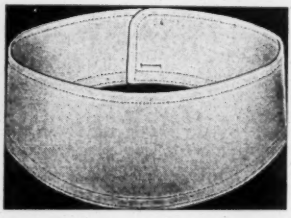

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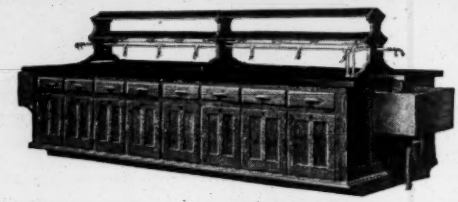

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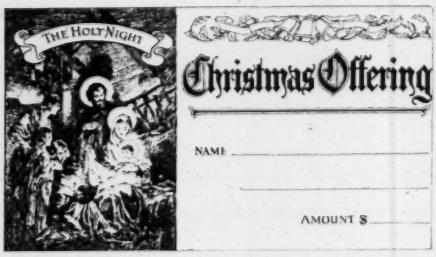

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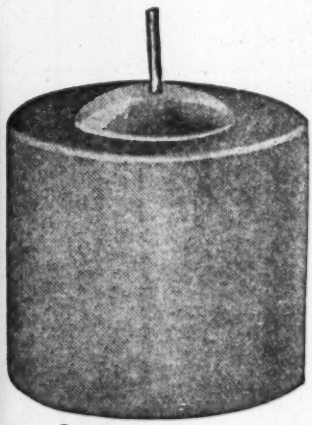

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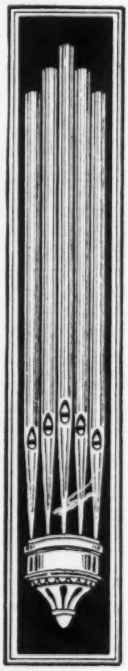

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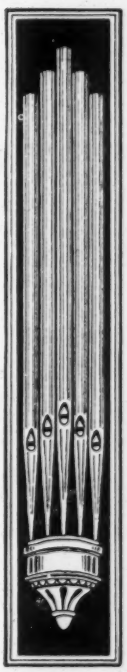

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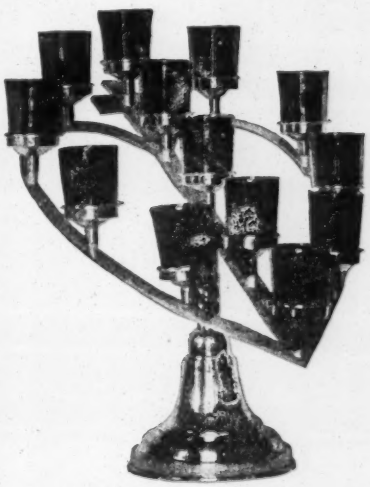

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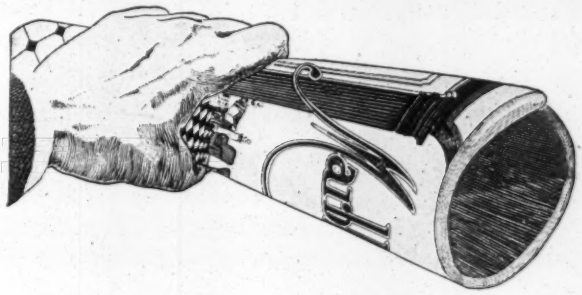

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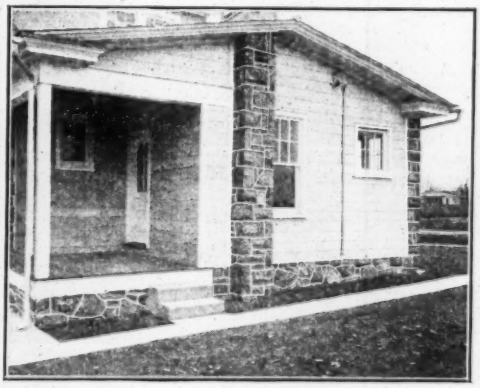

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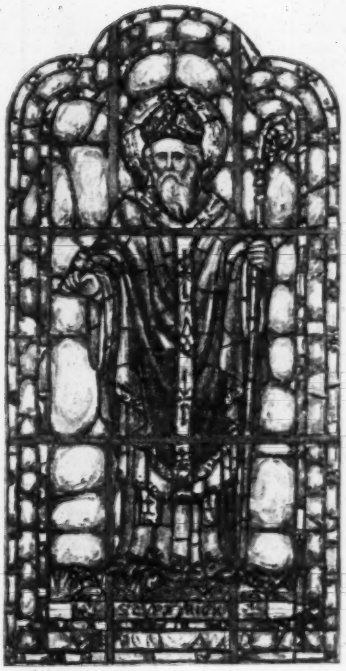

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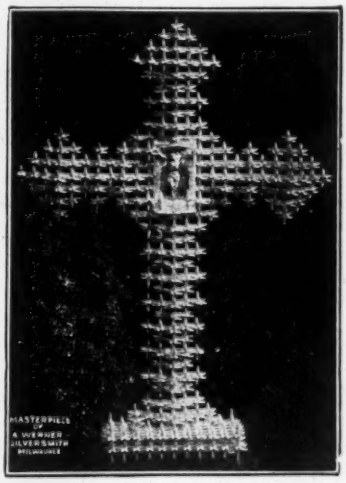

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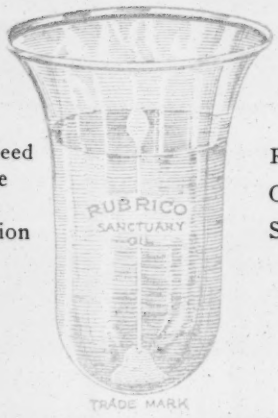

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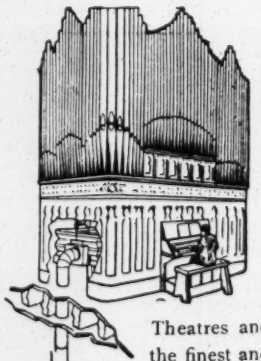

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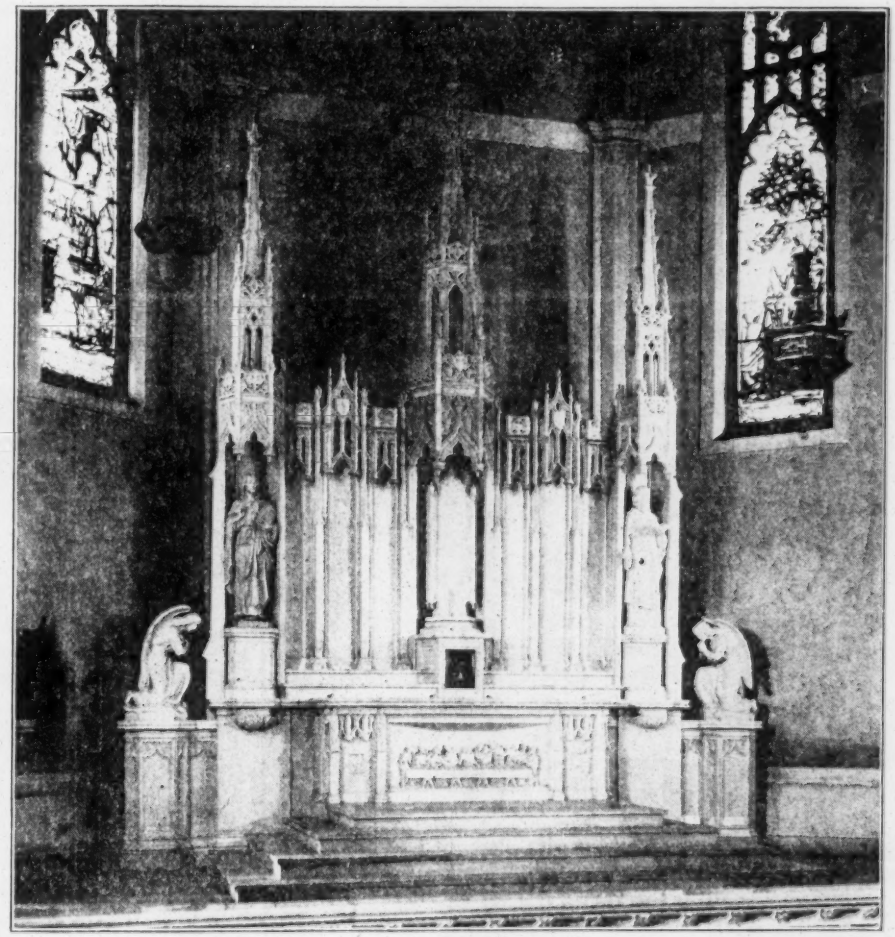

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